

ST. LOUIS CATHOLIC HISTORICAL REVIEW

VOLUME IV.



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AN APPEAL

HISTORICAL MATTER DESIRED

by the Catholic Historical Society of St. Louis



Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

We will highly appreciate the courtesy of the Reverend Pastors who send us regularly their Parish publications;

Manuscripts; narratives of early Catholic settlers or relating to early Catholic settlements; letters:

In the case of family papers which the actual owners wish to keep in their possession, we shall be grateful for the privilege of taking copies of these papers;

Engravings, portraits, Medals. etc;

In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

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209 Walnut Street, St. Louis, Mo.

PUBLIC PLACES OF WORSHIP IN ST. LOUIS

BEFORE PALM SUNDAY 1843.

It may impress many of our well-educated people as the performance of some rather severe penance, when they learn that one of their otherwise right reasonable friends has spent hours upon hours in delving into the heaps of old tattered papers and documents of say the archives of the St. Louis Diocese: yet by the supposed penitents this labor is considered as one of the great pleasures of life, not because it is a labor and a rather tiresome one, but because it is the means of reconstructing some incident or scene of the long forgotten past. This fact came home to me with special insistence, as I pored over the volumes of Bishop Rosati's *Diary*, in which all the events of his episcopal activity are briefly noted. Our Dr. Souvay has first made a start to publish this *Diary* in our REVIEW, but for the present and in as far as the general public is concerned it is as yet virgin soil.

In this *Diary* and in other papers, left by Bishop Rosati, I have found interesting information as to some churches that were planned and begun but never completed, as well as of churches that were completed but afterwards destroyed, the memory of which has almost entirely passed away in our city.—It is my intention in this paper to reproduce these memories by giving a review of the churches built and to be built in this city, up to the dedication of the Jesuit church of St. Francis Xavier, on Ninth and Green Streets, on Palm Sunday 1843.

1. CHURCH OF ST. LOUIS, THE KING.

Upon the history of the Church of St. Louis, the King, which in the course of events has become a Cathedral and is loath to lose the title, I shall touch only slightly, because it is universally known. This church was built of palisades, by the Creole settlers, six years after the foundation of the post and village of St. Louis. It was blessed by Father Gibault on the Feast of St. John the Baptist, June 24, 1770. It was so small and so carelessly constructed, that *four* years later, at a public meeting, Dec. 26, 1774, a resolution was passed by the settlers to build a new one. This second church, also constructed of upright logs, was blessed by P. Bernard de Limpach, O.M. Cap., the parish

priest of St. Louis, in the summer of 1776, shortly after his arrival. These two buildings stood on the West side of Second Street about half way between Market and Walnut Sts.

When Du Bourg arrived in January 1818, this second church must have been in a most deplorable condition: it was ready to tumble down any day. Therefore, on March 29, 1818, Bishop Du Bourg blessed the cornerstone of a brick church to replace the old log and post structure; the Architect was a Frenchman, Gabriel Paul; the principal contractor was the well known Irishman, Hugh O'Neil. The first services were held in this church on Christmas day 1819; it was dedicated by the Ven. Servant of God, Father De Andreis, on Jan. 9, 1820. This third church stood on the southwest corner of Market and Second Streets; but it was never completed; it was never even plastered or ceiled; only the main nave was roughly built in 1819.

When Bishop Rosati felt the necessity of having a larger church built in a more imposing style, he saw that it would not be worth while to enlarge or rather finish the church of Bp. Du Bourg. On Aug. 1, 1830 he laid the foundation stone of an entirely new stone edifice on Walnut Street. This building, the present church of St. Louis of France, or the Old Cathedral, was really and is still to-day, a worthy house of God. It was consecrated Oct. 26, 1834. Present were Bishop Flaget of Bardstown, Bishop Purcell of Cincinnati and the newly elected Bishop of Vincennes, Simon Bruté, whom Rosati consecrated two days later, Oct. 28. The solemnities were drawn out a whole week and only on November the 3rd the visiting prelates departed for their respective dioceses. The ground on Market Street was disposed of by a lease of 99 years; Bishop Du Bourg's church (2nd and Market) was first used as a warehouse; five months later it was destroyed by fire, on April 6, 1835. All traces of it have disappeared.

2. ST. MARY'S CHAPEL.

After the Cathedral, the first public place of worship in the city of St. Louis was St. Mary's Chapel, on the West side of Second Street, between Market and Walnut. This chapel was transformed from a meeting hall and an adjoining room of a brick building, which had been erected by Bishop Du Bourg, for St. Louis Academy, in 1819, on the exact spot, where Father Gibault's church had stood. When, in the spring of 1827, this episcopal College was closed, the building was not used for any purpose for several years, except, perhaps, for catechetical instructions. At last, Bishop Rosati had it changed into a chapel. In the spring of 1832 the work was finished and, on the second Sunday after Easter, May 6th 1832, the chapel was blessed, in honor of the Mother of God, by Father Verhaegen, of the Society of Jesus, the Superior of St. Louis University. He was assisted by Fathers Roux, Jean-jean and Bouillier. The Mass after the benediction services was said by Father Jos. Ant. Lutz.¹⁾ The chapel was used for the Catholic

¹⁾ Bishop Rosati's *Diary* in the Chancery Office.

Negroes who, at that time, were very numerous in St. Louis. The sermons were preached in French and in English.

The conflict between the French priests at the Cathedral and the English speaking population, prior to the coming of Bishop Kenrick, is well known. For 15 years there was hardly one priest at the Cathedral who was able to preach a sermon in good English, while the numerous Irish of the city demanded to have the word of God preached to them at a convenient hour. Bishop Rosati found it extremely difficult to be just to both, the old native Creoles and the Irish immigrants. And now, to fill the cup of bitterness to the brim, since 1830 another spectre raised its head: a third language, the German. It was impossible to preach in three languages in the Cathedral without raising strife galore. At this juncture, St. Mary's chapel, the little church of the negroes, appeared as the angel of peace.

"Mr. Lutz to-day," as the Bishop writes in his *Diary*, "has said Mass in St. Mary's chapel for the Germans and preached to them a sermon in German. In future this shall be done every Sunday. Also catechetical instruction has begun to-day. Mr. Lutz has instructed the children in German and English in the chapel and St. Cyr in French in the church."

Accordingly St. Mary's chapel was, since January 1834, the first German church in St. Louis. Father Lutz had sole charge of the Germans till 1837, when Father Fischer was ordained and given him as an assistant. When St. Mary's chapel ceased to exist, I have not found; later on, it seems, the German services were held in the basement of the Cathedral until the Church of St. Mary of the Victories was built on Third and Mulberry Streets in 1844.

3. ST. MARY'S CHURCH.

(planned but never built)

After 1830 the German Catholics, especially from the North, from Westphalia and Hannover, poured into the city like the waves of a mighty river. Having been accustomed to the solemn services in their stately churches at home, they were dissatisfied with the simple low Mass in the humble chapel of St. Mary's or in the basement chapel of the Cathedral. They began to clamour for a church of their own, according to the example of Quincy, Ill., where Father Brickwedde had opened a German church in 1837. We follow the development of the affair in Bishop Rosati's papers.

On March 14, 1839, he writes in his *Diary*, that on that day with Major Smith, he went to the Western part of the city, where a church was to be built in honor of the Blessed Virgin Mary, for the Germans. He thinks, the site was very beautiful.

On March 20th he writes:

"I have bought of Major Smith a lot of ground, 200 by 150 ft., at 15 dollars a foot, and I received a lot of 30 feet as a gift, for the German church."

There were two small frame houses on the property. During Easter week Fathers Fischer ² and Meyer ³) in the Cathedral gave a mission for the Germans, to gather the scattered people for the new parish. Fischer preached in the evening, Meyer in the morning.—On account of the financial crisis nothing further was done towards the erection of St. Mary's church.

On April 27, 1840 Bishop Rosati left for the East to take part in the Provincial Council of Baltimore. I wish to state here that Bishop Rosati went to Baltimore by special invitation and of his own free will. St. Louis diocese never belonged to the ecclesiastical province of Baltimore; it was directly subject to the Holy See. Wherefore the Bishop of St. Louis was under no obligation to attend a provincial Council of Baltimore, but simply followed a special and pressing invitation.

In the instructions which Bishop Rosati at his departure left to his friend and legal adviser, Mr. Philip Leduc ⁴) he writes under the head of *Credit (Avoir)*: ⁵)

Under *Debit (Devoir)* he writes:

"I have bought from Major Thomas F. Smith a piece of land, to build a church for the Germans. They have promised me to take up subscriptions in order to pay for it. The ground has cost 3,000 Dollars. Of this I have paid to Major Smith 2,000 Dollars, including 100 Dollars which he had subscribed for the new church. The Germans have promised to collect the subscriptions. They will hand over the money to Mr. Leduc, who again will pay Major Smith."

²) Rev. John Peter Fischer was born in the diocese of Metz Dec. 26, 1836. he was ordained Deacon at St. Louis Cathedral; Jan. 1, 1837 he received the holy priesthood. Nov. 17, 1837 he was appointed pastor of New Madrid, but came back to St. Louis in a short time and was assistant at the Cathedral, until he was appointed pastor of St. Mary's Church in 1844. June 10, 1856 he left for Europe, never to return.

³) Father Charles Meyer came from Switzerland to the States and received faculties from Bishop Rosati, Dec. 13, 1836, for the Germans in Illinois. In 1837 he resided at Shilo, near Belleville, then at Teutonia (Paderborn), since 1839 at St. Thomas, two miles from Millstadt; in the following year he resigned and retired to a farm near Columbia, Ill.

⁴) Marie Philip Leduc was born at Saint-Denis, France in 1772; in 1792 he came to New Madrid, was private secretary to Gov. DeLassus in 1796, secretary of the province under DeLassus in 1799; Aug. 30, 1802 he married Marg. Papin. Later on he was Recorder, Alderman, Justice of the Peace, Notary, Court Clerk and Judge of the Probate Court. He died at the residence of his brother-in-law, Hippolyte Papin, Aug. 15, 1842. (*Annals of St. Louis*, F. Billon, St. Louis, 1886.)

⁵) These instructions are contained in a ledger which is preserved in the Archives of the Archdiocese of St. Louis.

"Rent from two frame houses in the Riley Addition, beyond Chouteau lake on a piece of ground which I bought to build a church for the Germans. The rent from these houses is 8 Dollars per month, Mr. Luckey will collect the rent."

But this church in the Riley Addition, beyond Chouteau Pond, was never built. To the Bishop's entry Mr. Leduc added the following remark:

"Major Smith is paid. I commissioned Father Fischer and Mr. Weizenecker ⁶⁾ to collect the subscriptions. After several inquiries they told me and repeated it: that the Germans will not pay anything, since they find that the property is too far out of the way for their church. As far as I know, they have not paid anything."

From other accounts and notices left by Rosati and Leduc it appears that the property for the new German church was situated on 15th Str. and Clark Ave. Probably at that time very few Germans lived in that neighborhood and Chouteau Pond with its many ramifications may have been a real obstacle. Distances which our modern automobile covers in less than five minutes, at that time meant a great deal for the people living in a city. Small wonder then, that the Germans refused to comply with the wishes of the Bishop. The lots remained on the hands of the diocese; later on Archbishop Kenrick built the Orphan Asylum on the lots. I recollect the building well. Shortly after my ordination I said Mass in the place, in the fall of 1880.

4. HOLY TRINITY CHURCH

(on the Southside.)

To the South, Mill Creek had been the boundary line of St. Louis for many years. But as the original town of Laclede turned into a business center, many of the descendants of the old French-Creole settlers built themselves new homes south of the Creek. This district is still known as Frenchtown. Many of the newcomers followed their example. A new town arose south of Mill Creek.

Prominent among the inhabitants of Frenchtown was Antoine Soulard, the owner of a large tract of land. This land (76 arpents) had been given by the Spanish government to Gabriel Cerre; his daughter Julia was married to Antoine Soulard who took possession of the property on June 15, 1802. Soulard died March 10, 1825. Ten years later, in 1836, his widow subdivided the land and offered it for sale. This was Soulard's First Addition, between what is now Park Ave. and Lesperance Street.

The first condition, to make the sale of lots in a new addition to a city a success, was, to put aside some of the lots for the erection of a Catholic Church. So, with true business instinct, did also Mrs. Julia Soulard-Cerre: she promised the Bishop land for a new church if it were built in her subdivision. Bishop Rosati gladly accepted the offer, and on September 6th, 1838, obtained from Mrs. Soulard a donation of land, 300 by 150 ft., for the new church of the Holy Trinity. For the sum of 4,500 Dollars he bought from her another, contiguous plot

⁶⁾ Mr. Weizenecker lived on what was later Grand Avenue, at the corner where the "Mission Inn" stands now. In 1867 he was one of the charter members of St. Francis de Sales Church.

of ground, also 300 by 150 ft. payable in ten years. On September 7, 1838, one day after the deeds had been perfected, Bishop Rosati made a contract with Hugh O'Neil, the gentleman who had erected the St. Louis Cathedral of Du Bourg; O'Neil was to erect ten houses on the newly acquired Soulard tract. The houses were built. ⁷⁾

On March 11, 1839, six months after he had bought the property of Mrs. Soulard, Bishop Rosati ordained three Jesuits in the College Chapel. In the afternoon, wishing to give the young priests a special treat, he made a trip with them to the site of Holy Trinity Church; Mr. Mathews the architect accompanied them. Rosati designated the exact spot on Ninth and Carroll, where the church should be erected. But the Bishop seemed to hesitate: the people were getting impatient. On March 21, 1839 Bishop Rosati received a petition from the citizens of Frenchtown, asking that a church be established in their district in honor of the Holy Trinity.

On the third Sunday after Easter, in April 1839, the Bishop held a diocesan synod at the conclusion of a retreat which he had given to his priests. In the afternoon all the priests were to assist at the blessing of the cornerstone of Holy Trinity Church. But such a tremendous thunder storm swept over the city that afternoon, that the solemnity had to be postponed one week. So the foundation stone was laid on the fourth Sunday after Easter, May 5th. The Irish Benevolent Society with its banner and a band of music, all St. Louis University and a crowd of 5,000 people were present. ⁸⁾ What a splendid occasion for a great collection, some of our friends might say.

On August 3, when the Bishop came home from the consecration of St. Vincent's church, Cape Girardeau, he visited the work just begun on Holy Trinity. It seems, the foundations of the church were completed that summer; then the work was suspended indefinitely.

In consequence of the great financial crisis which then oppressed the United States, the entire speculation in Soulard Addition proved a lamentable failure. The ten houses built by Hugh O'Neil remained vacant. No funds were available. The Bishop was sick from chills and fever nearly all summer, unable to say Mass, sometimes even on Sundays. In April 1840 he went to the provincial Council at Baltimore; from there he started on a trip to Rome and to Sora, his home in Italy. Before he left he appointed the Jesuit Father Verhaegen administrator of the diocese.

In the letters which Father Verhaegen wrote to his Bishop we find occasional remarks about Holy Trinity Church. ⁹⁾

On August 18, 1840 he writes:

"The church of the Holy Trinity is still in the same condition, and I fear, it will remain so, unless Monseigneur sends me orders and funds to resume the work."

⁷⁾ These facts are taken partly from *Billon's Annals*, partly from Bp. Rosati's *Diary*.

⁸⁾ Bp. Rosati's *Diary*.

⁹⁾ These letters are kept in the Archives of the Chancery Office, St. Louis.

On February 26, 1842 he writes:

"You understand, Monseigneur, that during this winter which has been very severe, also here, no work could be done on the Church of the Holy Trinity. I had the foundation walls covered with planks to protect them against rain, snow and ice. Think, what happened. The planks were stolen. And in addition to this: since your houses are vacant, people have pushed their audacity so far, as to steal the doors and the windows. Mr. Leduc has put a stop to this, by permitting a man to occupy one of the houses gratis on condition that he would take care of the other houses. When I speak to the good man (Leduc) of resuming the work of the church, he shrugs his shoulders and says, that the funds will not permit us to think of it."

Two months later (April 19, 1842) P. Verhaegen writes to the Bishop:

"Business is poor everywhere. Money is scarcer, than ever before. We feel the effects very much. The collections have dropped to one half, the perquisites are reduced to almost nothing. Hard times: these two words are on everybody's lips. Our banks have declared themselves insolvent or expect to do so in the near future. All confidence is gone."

Consequently the foundation walls of Holy Trinity Church remained as they were until after Bishop Kenrick had arrived in December 1841. On August 15, 1842 Mr. Philip Leduc, to whom Bishop Rosati had entrusted the financial administration of the diocese, died at the house of his brother-in-law, Hippolyte Papin.—In the same year the Souldard mansion was changed into the diocesan Seminary; one of the Bishop's houses was used as a chapel. Father O'Hanlon in his *Life and Scenery in Missouri* says, it was dedicated to the Mother of God, but we are inclined to believe, that it was dedicated to the Blessed Trinity. It was a semi-public or public Oratory, because not only the Seminarians, but also English speaking and German congregations met there at stated hours.

After it had been used for some time, on a Sunday during High-mass poor O'Neil's slight joists, supporting the plank flooring, gave way, while a numerous congregation was present. A panic ensued, but nobody was hurt. (O'Hanlon.)

In the meantime the foundation walls of Holy Trinity had suffered so much from long exposure to the weather, that they became unfit to carry the weight of a church. The Lazarist Fathers procured a new site for their own Church of St. Vincent de Paul, nearby and Bishop Kenrick donated the rock for the foundation walls of Holy Trinity to them, about February 1844. Father O'Hanlon tells the following story:

"To save expense, the seminarists unanimously proposed to Fathers Timon and Paquin that they should have a holiday, that picks, crowbars and shovels might be borrowed, while they engaged to level the walls and to root up the foundation stones, so that they could be carried away for the new site. Permission was obtained and the very day all went cheerfully to work. A perfect demolition was effected before the day was far advanced and not one stone was left over another." (p. 89).

Later on the Sisters of Charity built their Insane Asylum on the site destined for the church. This is the tragedy or rather the comedy of Holy Trinity Church in Frenchtown.

5. ST. ALOISIUS CHAPEL AND ST. FRANCIS XAVIER CHURCH.

On November 2, 1829 the College and Chapel of the Jesuits on Ninth and Washington Avenue was formally opened. When the Flemish Jesuits who by their stay in Marshfield, Md., had acquired fluency in the English language, settled in St. Louis, the French Cathedral clergy experienced a more or less gentle panic. Father Saulnier ¹⁰) wrote amongst other things to the Bishop:

"These gentlemen are going to have a church and they have spread a rumor in town that the English speaking people shall soon have an English priest there who will preach to them every Sunday. Beware! *Principiis obsta, sero medicina paratur*. Resist the beginnings: when the remedy is prepared, it may be too late."

And some years later Father Francis Niel, formerly pastor of St. Louis Cathedral, wrote from Paris:

"I heard a report, that the Jesuits are going to build a church. If this be true, and if you give them permission, you will incur the danger of preaching to empty pews in your Cathedral. You destroy the parish of St. Louis. Bishop Du Bourg, although half a Jesuit himself, often told me at St. Louis that in the deed of the donation of the land where they built their college, he had made the condition, that they should have there a chapel only for their pupils, to the exclusion of the general public. Beware! You will create for yourself a lot of difficulties, if you permit them to have a church. I foresee the time, when the Cathedral will be deserted, when the only occupation of the Bishop in St. Louis shall be to give confirmation, and when he can have only two or three diocesan priests."

In fact, at the beginning, the Jesuits had only a chapel in connection with their college. It was dedicated to St. Aloisius and fronted on Washington Avenue. In this chapel, probably in December 1836, Father Helias de Huddeghem, S. J., opened services for the Catholics of the Northside; these were held there, until St. Joseph's church was opened on Biddle Street. The building later on was used as a gymnasium.

But the city grew by such rapid strides that it became absolutely necessary to establish a parish in what was then the Northwest of the city. Bishop Rosati did not share the apprehensions of the Catholic clergy. So, setting aside their warnings, he gave permission to the "terrible" Jesuits to erect a public church in honor of St. Francis Xavier at the Northeast corner of the College block. In fact, he was so little influenced by the sinister imaginings of the French priests, that before leaving for Europe he delivered into the hands of the Jesuits the entire diocese, by appointing the Superior of St. Louis University, Father Verhaegen, administrator of the diocese during his absence.

He blessed the corner stone of the new church of St. Francis Xavier with appropriate ceremonies shortly before his departure, on Palm Sunday, April 12, 1840. A Jesuit, Father Carrell, later on Bishop of Covington, preached the sermon.

The church was consecrated on Palm Sunday 1843. St. Francis Xavier's after the Cathedral, was the first regular church opened for public services, 73 years after the dedication of the little log chapel of St. Louis, blessed by Father Gibault.

F. G. HOLWECK.

¹⁰) This and the following letters are found in the Archives of the Chancery Office.

THE URSULINES IN TEXAS

The Ursulines as a religious foundation are 387 years old. St. Angela Merici is their foundress. On the twenty-fifth of November 1535, Angela and her companions, having spent several days in prayer and solitude, resolved to devote every instant of their lives to instructing the young, to consoling and encouraging those whom poverty or bad example exposed to danger of ruin, also to visiting and nursing the sick. The object of this first institution was, therefore to blend the contemplative life with the labors of the active life. In her humility, Angela would not give her name to her congregation, but insisted that it should be known as the Company of St. Ursula. Pope Paul III in 1540 raised it to the rank of a religious Order especially devoted to the education of young girls.

Thus the Ursuline was the first Order of women canonically instituted for the education of youth. They were the first to cross the Atlantic and in the very year, 1639, that John Harvard began the school which has developed into the grand Harvard University, we find Mother Mary of the Incarnation in Quebec, gathering around her the daughters of the French settlers, as well as the maidens of the Indian tribes. In 1727, the Ursulines are found on the banks of the Mississippi, the Convent of New Orleans being the first educational Institution for the education of young girls in all the territory now comprising the United States. It was under the Ursulines that the orphans, left by the Nachez Massacre, found shelter, as well as the Acadians, driven from their homes and country by the British.

The ancient Convent of New Orleans, which Bishop Du Bourg called "The Pillar of Religion in Lower Louisiana," has continued for nearly two centuries its Apostolic labors, blessed with success in the midst of trials and difficulties and with each decade of years seems to acquire new life and strength and renewed impetus in the work of Christian education.

The monastery of New Orleans has been a fruitful family tree; from its vigorous stock have sprung all the Texas Ursuline Communities.

URSULINE CONVENT OF GALVESTON

The pioneer spirit of the Ursuline Order is again manifested in the Lone Star State, for the Ursuline Convent of Galveston, founded under the auspices of Bishop J. M. Odin of holy memory, was the first Religious Order established in the State.

When Texas ceased to be a part of Mexico, and in 1842 was erected into a vicariate apostolic, Bishop Odin saw the necessity of a religious Community dedicated to the work of education; in 1846 he applied to the Ursulines of New Orleans for a colony of their Order. The daughters of St. Angela cheerfully consented and on the sixteenth of January 1847, five Professed Religious and three Novices, with Mother St. Arsene as Superioress, set out for Galveston, where Bishop Odin had purchased for them ten acres of land, on which there was a large frame building said to have been for several years the headquarters of the pirate Lafitte.

The small colony arrived on the nineteenth of January, and to this day that date is faithfully commemorated each year by the solemn chanting of the "Laudate Dominum" after the Conventual Mass. The little Community was soon unequal to the harvest lying before them. Bishop Odin appealed for help to the ancient Convent of Quebec; two nuns came in response to his appeal, Mother St. Jane de Chantal and Mother St. Thomas, both distinguished for their virtue and true Ursuline spirit. About this time also Bishop Odin went to France to collect means and subjects for the promising Texas vineyards. The prosperous Ursuline Community of Auch very materially helped the good Bishop with much needed funds and especially by yielding him two of its most efficient subjects, Sister Madaleine de Pazzi, a fervent Novice of nineteen, the other a young and talented Professed, twenty-seven years of age. The Novice remained in New Orleans to continue her Novitiate. After pronouncing her vows with admirable fervor the young Sister gave heart and soul in her new duties as a Professed Ursuline. However, like St. Stanislaus, in a short time she filled a long career. She died a victim of yellow fever in October 1853. Her companion, Sr. St. Ambrose, arrived in Galveston in June 1852. In a letter to France, written a few days later, she thus describes the arrival of Bishop Odin and his little band of Missionaries:

Galveston, Texas,
July 3, 1852

Very dear Mother:-

Last Sunday I said good-bye to our dear Mothers and Sisters of New Orleans; they mingled their tears with mine. Six weeks are more than sufficient to unite hearts already drawn to each other by a conformity of ideas and sentiments.

At 9 A.M. we went on board the beautiful steamer "Mexico," which was already filled with passengers. A young English widow on being told that I was an Ursuline bound for Galveston, hastened to come to converse with me, undeterred by my broken English. She said she had the intention of confiding her two little daughters to the Ursulines of Galveston, who like Bishop Odin, are highly esteemed and loved by all classes of people.

Less than twenty-five years ago Galveston was a barren sand bank, without a single habitation in sight. Fourteen years ago a small band of colonists settled there, and when Mgr. Odin was named Bishop of Texas he fixed his Episcopal See at Galveston. The city numbers about six thousand inhabitants; civilization and religion are making wonderful progress, owing in great part to the zeal of the missionary priests and to the Ursulines. More than thirty pupils have been baptized in the poor little Chapel of the poor little Convent.

Our Community is composed of nine choir nuns and three lay Sisters; each is obliged to do the work of four from morning till night. As I have not enough space in the room where I sleep, and every other quarter is filled, I work during

the day under an improvised shed. A delightful breeze comes from the Gulf, which greatly modifies the temperature, I believe that geographers who affirm that the climate of Texas is "the most beautiful in the world" tell the truth.

Again, on the twelfth of September of the same year Sr. St. Ambrose writes: "How magnificent are the nights in Texas! Your skies are not so beautiful as ours; I often wish that you could be here with me, to contemplate this splendid spectacle; that serene blue sky, so blue, so filled with twinkling stars seems to shine brighter than elsewhere."

In June 1858 a terrible hurricane caused great damage in the city, but the Ursulines placed their trust in Providence and invoked Mary, Star of the Sea, whom under the title of Our Lady of Prompt Succor they had already so often invoked against "lightning and tempest," they were preserved unscathed.

A few weeks later the yellow fever appeared in Galveston and in a short time made dreadful havoc. All public buildings were closed; only fifteen boarders remained in the Convent, and a strict quarantine was kept. Of the seven priests that were stationed at the Bishopric only two remained, the Vicar General, Very Rev. L. C. Chambodut and Rev. Father Anstaett, who had charge of the German congregation. These two devoted missionaries were unceasingly engaged in visiting the sick and dying, and they divided between themselves the duties of Chaplain to the Convent.

Mother St. Jane de Chantal, who was then Superioress, consecrated the Community to the Blessed Virgin, begging her to take it under her special protection and show herself indeed Our Lady of Prompt Succor Against Contagious Diseases and Epidemics. Wonderful to relate, the dreaded scourge did not cross the threshold of the Convent; the same miraculous preservation was again repeated the following year, when the scourge again ravaged the country. Twice the Blessed Virgin also saved the Convent from destruction by fire, and several times has she kept the incoming waves from invading the sanctuary confided to her care.

The ever increasing number of pupils made the erection of a new building absolutely necessary. Their Chaplain, Very Rev. Father Chambodut made the plans and personally superintended the work which was begun on the tenth of July, 1853, and is now the old monastery which still stands, a weather-beaten monument of the devotedness and foresight of this zealous missionary.

Before the Civil War the yearly attendance at the Convent school averaged one hundred and sixty; throughout the war, work of education continued, being interrupted only during a short interval during the occupation of the city by Federal troops when the monastery was filled with the wounded, and the Ursulines were transformed into Sisters of Charity under one flag—the Cross! For many years large dark spots on the floors of the different rooms and halls showed that the blood which flowed on the upper story had percolated through the ceiling and fallen on the floors below.

Rev. Mother St. Pierre, Professed of New Orleans, then Superior-ess, having sent the Novices and young Sisters to San Antonio, she with her little corps of devoted Ursulines, Sisters of Charity, zealously cooperated with Very Rev. Father Chambodut and his Assistant, Rev. Father Anstaett, in ministering to the sick and wounded without discrimination to Flag or Creed. In recognition of these services every year, on Decoration Day, the G. A. R. Veterans decorate the grave of Father Chambodut at St. Mary's Churchyard, and that of Mother St. Pierre in the Convent cemetery.

The era that followed the period of Reconstruction was one of progress and prosperity under the administrations of Mother St. Augustine, Mother St. Agnes and Mother Mary Joseph, worthy successors of Mother St. Pierre. Then came the terrible catastrophe of 1900 when ten thousand persons perished in the terrible hurricane and tidal wave which devastated Galveston. The Convent, solidly constructed and situated on the highest part of the city became a life-saving center under the admirable direction of Mother Mary Joseph, who never lost her presence of mind. Two thousand persons were rescued and sheltered during that awful night; four new born babes and ten adults were baptized by that admirable religious, Mother Mary Joseph whose spirit of faith and ardent charity shone in bright relief in that night of horrors. But she was not alone in this sublime devotedness; it was shared by all the Sisters who vied with one another in exposing their lives to save others. The Galvestonians will never forget the debt of gratitude they owe the Ursulines.

The Boarding School has not recovered from the losses it then sustained, but two parochial schools show a yearly increase and rank among the most efficient and best equipped in the South.

Seeing the number of their boarders diminishing and fearing another disaster, the Ursulines of Galveston made a new foundation—that of Bryan.

URSULINE CONVENT OF BRYAN

The city of Bryan having donated a certain amount of land for that purpose, the Ursulines erected their new Convent, Villa Maria, on a little elevation which bears the name of St. Ursula's Hill. Since the first year of its existence the Academy and adjacent parochial school claim the well deserved reputation which all the Ursulines enjoy in Texas.

URSULINES IN SAN ANTONIO

Rt. Rev. J. M. Odin was first and foremost a Missionary. As long as he was Bishop of Texas, he never remained stationary in any one place. His whole time was spent in visiting his vast diocese, which comprised all Texas and part of the Indian Territory, leaving the administration of his affairs to his two Vicar Generals, Father Chambodut in Galveston and Father Dubuis in San Antonio. In 1846 the whole population of San Antonio consisted of six or seven thousand inhabitants, nearly all Mexicans. In the surrounding country, how-

ever, were several settlements of French, German and Irish colonists. There Father Dubuis and his co-laborers found an ample field for their zealous missionary activity.

After a few years Father Dubuis asked Bishop Odin for a colony of Ursulines. During his pastoral visit in 1851, the prelate was convinced of the necessity of such an establishment for the education of youth. A providential bargain was on the market.

A Frenchman had erected a substantial stone building for his residence. The house being finished, the good man went back to France to bring his wife but the lady refused to come. Bishop Odin purchased the house and the vast surrounding property at a nominal price and set it apart as the future abode of the Ursulines. His Lordship then applied to New Orleans and Galveston for subjects. His request was generously granted and in 1853 a little band of devoted religious arrived in San Antonio. They numbered thirteen in all, nine Professed, two Novices and two Postulants. Mother St. Marie of New Orleans was appointed Superioress and Mother St. Eulalie, also of New Orleans, was given the charge of Mistress of Novices.

Accompanied by their Chaplain, Rev. Father Dubuis, who later became their Bishop, the Sisters arrived at their destination exhausted with the fatigue of their long journey (there were no railroads in those days) and took possession of this new Convent of St. Ursula.

Six weeks later the Sisters opened their school. Every class-room was filled. The building contained seven apartments, the four on the lower floor being used as class rooms, refectory, recreation and community rooms. The largest room was set aside for the Chapel. The upper story was used for dormitories. Everything was of the plainest, Holy Poverty was indeed practised in reality. The Sisters had to undergo many privations which they bore with a courage which brought the blessing of God on their labors. The Divine Presence seemed to fill the atmosphere, imparting strength and serenity to their souls. In this first Novitiate, many holy religious were trained, who for long years edified succeeding generations.

Mother St. Joseph Aubert, Professed from the Community of Brignoles, was brought from France by Father Dubuis to help the foundation. Shortly after her arrival, she thus describes her new abode to Rev. Mother St. Angela Martin, Superioress of Brignoles:

Dear Reverend Mother:-

Our Convent is beautifully situated on the bank of the San Antonio River, which forms a part of our inclosure and also contributes to our sport as there is an abundance of fish which we try to catch with well baited fishing hooks. Fruit and vegetables are rather scarce, the river banks, however, are bordered with pecan trees which also form a part of our inclosure. The surrounding prairies are covered with a variety of wild flowers, which in France, would be carefully cultivated in gardens and hot houses.

Our Lord blesses our Community in a visible manner. Our number is increasing, although vocations are still rare in this country. We are now eighteen, whether Professed, Novices or Postulants.

The boarding school is flourishing, and the day pupils are so numerous that the class rooms are packed like sardines.

I love these dear children with all my heart. They are so affectionate a kind word thrills them. I profit of this means to stimulate their application to their studies. They are progressing rapidly. They show a great deal of taste for all kinds of fancy and needlework. Ten young pupils have been baptized within two years and my knowledge of Spanish has enabled me to instruct and prepare three adults for the reception of the Sacraments. They approached the altar with such sincere devotion and have shown since such admirable faith and piety that I feel amply rewarded for the trouble I took to learn Spanish.

May God reward the generous zeal and devotedness of our Missionaries who spend themselves for His glory in this country where the enemies of souls scatter broadcast seed of the most pernicious doctrine."

The wish, expressed by the writer of the foregoing letter was soon realized. The building was no longer sufficient to accommodate the pupils that sought admission. A new two story structure was built for the use of the boarding and select school and was called the Academy, whilst the old building remaining the exclusive quarters of the Religious, and the Mexicans' Free School was called the Monastery. These two buildings were united at one extremity by the new Chapel, beautiful in design and spacious enough to serve as Parish Church for the French element of the city, which was steadily increasing in population and civilization. The area enclosed by these buildings formed a vast quadrangle opened at one side not unlike the Old World Cloisters. The broad acres belonging to the Convent and which at first were like the earth when Adam was cast out of Paradise, that is, covered with thorns and briars, were now changed into highly productive gardens and orchards, which supplied the house with an abundance of fruit and vegetables. The poultry yard was the delight of the Sister Housekeeper and the game birds, which were plentiful, furnished delicacies for the sick and provisions for feast days.

In 1857 Rev. Father Parisot O. M. I. was appointed Chaplain pro-tem, during Rev. Father Dubuis' absence. In his "Reminiscences" the saintly Oblate records that one day a band of Northern tourists asked to visit the Convent. Having obtained the required permission, the party, accompanied by Fr. Parisot arrived at the appointed time. They were introduced to the Community and after a few moments of pleasant conversation were invited to visit the building. After doing so they expressed their surprise at not finding dark dungeons and secret hiding places and declared that the San Antonio nuns were the most amiable and most highly educated women they had ever seen.

A few weeks later, three gentlemen arrived from Austin. One was the father of a young lady boarder who had died six months before. A report was spread that she was not dead but had been removed to another Convent. To silence these reports, the father had the coffin removed from the grave and opened before three witnesses. On removing the veil that covered the face of the dead girl she was seen beautiful and smiling without a sign of decomposition. "It is my child, my dear child" exclaimed the father. An affidavit drawn up and signed put an end to the previous false reports.

The young lady had been a Protestant and several times had expressed her desire to become a Catholic but her father would never

give his consent. She fell ill and although her parents were immediately notified, she died before they had started on their way to San Antonio.

Shortly after the event related above, the Sister Sacristan while dusting the Chapel found under the statue of the Blessed Virgin a note written by this young lady, beseeching the Mother of God to obtain for her the grace of Baptism and Holy Communion. And Mary Immaculate heard her prayer. Three days before her death the young girl received Baptism and made her First Communion, which was also her Viaticum.

The good achieved in San Antonio by the Ursulines cannot be over-estimated. They have educated the mothers of the present generation and their daughters and they look up with veneration and sincere affection to their Ursuline Mothers.

On the promotion of Rt. Rev. J. M. Odin to the Archiepiscopal See of New Orleans, Father Dubuis, who had accompanied him to France was appointed to succeed him and was consecrated Bishop in Lyons November 23, 1862.

After his consecration, Bishop Dubuis immediately left France and embarked for Texas, having previously enlisted for his mission field Rev. Father Etienne Buffard, whom he appointed his successor as Vicar General of West Texas and Chaplain to the Ursulines. Bishop Dubuis always entertained a love of predilection for his dear Ursuline daughters of San Antonio. It was he, who in 1866 laid the foundation stone of the present edifice.

The work of education was not interrupted during the Civil War, for, although Texas paid a heavy toll in dead and wounded and her sons distinguished themselves on the field of honor, the Northern troops never invaded the interior of the state. Many of the slave owners were Catholics and the freed negroes chose to remain with their humane masters. The planters then organized business transactions on a vast scale with Mexico, where they sent all their cotton and as there was no competition they realized great profit. And while anxiety for safety of their loved ones reigned in nearly every household, the younger members were sent to the good Sisters to continue their studies and to pray for their Country.

With the advent and increase of railroad communication after the period of Reconstruction, San Antonio made incredible records in wealth and population. It became the county seat and commercial center of a rich agricultural region. The sphere of influence of the Ursulines became proportionately enlarged. The Community at the time was increased by worthy subjects from France and Ireland and from that time on, Receptions and Professions were of frequent occurrence.

In 1883 the Institution was legally chartered under the name of Ursuline Academy and was given power to give diplomas to its graduates. Some of the names most famous in the History of Texas and Mexico are registered in the roll of the Academy.

In 1901 the Ursulines of San Antonio celebrated the fiftieth anniversary of their foundation. The immense concourse of friends who

took part in the celebration was an evident proof of the universal esteem they enjoy and which they so well deserve.

In 1901 a North extension was added to the Academy and the whole building was remodeled and removed. Now it stands, one of the most interesting landmarks and most attractive structures in the Alamo City.

THE URSULINES IN LAREDO

In 1868, Mother St. Joseph Aubert, Professed Ursuline of Brignoles, France, was returning to her house of Profession when she was met in Galveston by Rt. Rev. C. M. Dubuis who persuaded her to remain in Texas. Moreover the Bishop begged her to undertake the foundation of an Ursuline Convent in Laredo. "The house" he said, "was ready, the harvest plentiful but it was difficult to find laborers as these must have a knowledge of Spanish." Mother St. Joseph did not need much urging to accept the mission. At the request of Bishop Dubuis, Galveston gave up one of its professed members, Sister St. Teresa Pareida, a Mexican and former pupil of San Antonio.

The two pioneers set out for Laredo and on arriving at their destination, immediately began their Ursuline Mission of education. Within the year they were joined by one Professed Religious, two Novices and two lay Sisters from San Antonio.

The old Convent, which now forms the nucleus of the handsome structure on the Rio Grande, was a massive stone building of three stories. On the first floor were the class rooms, on the second were two large apartments, one of which served for a Refectory, Community and Recreation Room, the other was used as a Chapel. On the third floor were the dormitories.

The Sisterhood quickly won the love and confidence of the Mexicans, who then, constituted the whole population. In 1874 Mother St. Claude of San Antonio was appointed Superioress, and Mother St. Joseph returned to France where a few months later she died in the house of her Profession, having filled a long and fruitful career.

The saintly Mother St. Claude remained eighteen years in authority with but little interruption. During her administration the Convent continued faithfully and strenuously its noble work. In 1892 this good Mother was delegated to establish a new foundation in Puebla, Mexico.

Laredo, which in 1868, numbered scarcely four thousand inhabitants has now an American population of twenty thousand, and the Ursuline Sisters continue the work which is the life purpose of their Order, the building up of Christian Womanhood by imparting to their pupils a useful and solid education.

THE URSULINES IN DALLAS

In 1873 Dallas was a small thriving town of about eight thousand inhabitants. Rev. Father Joseph Martiniere was parish priest of the only Catholic Church there, the Sacred Heart. The Texas and Pacific Railroad had just pushed its terminus in this locality. With prophetic

eye, the good Father saw the brilliant future of the little town then struggling into existence and he readily persuaded Bishop Dubuis to procure a little colony of Ursulines to educate the youth of the future metropolis.

With the zealous Bishop, to think was to act. He therefore communicated his designs to the Ursulines of Galveston, his episcopal city, requesting them to undertake the foundation as soon as possible. The Community readily consented and on the twenty-seventh of January 1874 a band of six Professed Ursulines, with Mother St. Joseph Holly as Superioress, and Mother St. Paul Kauffman as Treasurer arrived in Dallas. Rt. Rev. Bishop Dubuis, who had accompanied them, gave them possession of a small building consisting of four rooms situated on the Sacred Heart property on Bryan Street.

Half-amused and much surprised at the aspect of their new domain, the nuns wondered where they would accommodate the boarding pupils already promised them. They were not discouraged, however, but trusted on the blessing of God, on the sympathy of their newly made friends and on their own exertions. Having no other endowment than the accomplished education based upon a system of training that has withstood the test of centuries, gifted moreover, with the ready tact which could adapt this experience to the needs of a new and rapidly growing country, these true daughters of St. Angela bravely set their hands and brains to work to devise ways and means of prosecuting their mission—the instruction and education of youth.

On the second of February, they opened their school with but seven pupils; before the close of the session the number had increased to fifty. Among the first to be enrolled was a gifted young girl, who, the following year, entered as a Postulant and two years after made her solemn Religious Profession in the little Convent Chapel adjoining the Sacred Heart Church. She was the first Professed Religious of Dallas. Hers was the privilege to be trained by the two first Mothers whose eminent virtues and qualifications have made them the standard of succeeding generations. In after years when the humble Sister succeeded in office these first Mothers, she combined in her person the rare wisdom, the tactful sympathy and true spirituality of Mother St. Joseph, with the business knowledge and administrative ability of Mother St. Paul.

From their first arrival in Dallas, a cordial and generous bond of sympathy and confidence was established between the people and the Ursulines. Year by year every scholastic term became an improvement on the preceding. Parents hastened to confide their children to the nuns' care, and the number of students soon ran up to hundreds. These in time became the best advertisement for the school. Additions were hastily put up to meet the growing demands. Within a year after their arrival a large two-story frame building was begun and at the beginning of 1876 was ready for occupancy. The beautiful gardens and shady nooks which soon appeared as if by magic transformed the hitherto forest wild into a delightful Eden. The same year the school

was chartered by the State legislature and given the collegiate rights and privileges, under the title of "Ursuline Academy."

During ten years the Ursulines continued there and prospered beyond their most sanguine expectations. Several of the graduates of these early years became representative women in various walks of life.

In 1881 through the advice of their esteemed Chaplain, Very Rev. J. Martiniere, negotiations were opened for the acquisition of desirable property in the suburbs of the city; there the main building of the present magnificent structure was begun and the following year was completed. The plan is purely Gothic in design, a marvel of beauty, pronounced worthy of any city in the Union. Fit surroundings are in keeping with the beautiful structure. Smiling gardens, fruit laden orchards, shady groves and a charming Grotto are some of the many attractions on the Convent grounds.

The primitive place on Bryan street was used as the Sacred Heart Parochial School until 1908, when a modern and well equipped building was erected adjacent to the new Sacred Heart Cathedral on Ross Avenue. The average yearly attendance there is between two hundred and fifty and three hundred pupils.

Mother St. Joseph Holly became known and loved far and wide for her amiable qualities, Christian spirit and efficient government. She was laid to rest in the quiet Convent cemetery on a dreary December morning 1884. She was succeeded in office by Mother St. Paul whose business tact and administrative abilities did much toward the progress and prosperity of the institution.

In 1887, Rev. Mother Mary Evangelist Holly, Professed of Galveston, received and generously accepted the mission to devote herself henceforth in the field prepared by her saintly sister, Rev. Mother St. Joseph. Mother Mary Evangelist was a Religious of tried virtue and more than ordinary talent and efficiency. Her tact and devotedness had made her an ideal teacher, her spirit of faith and trust in God imparted to others reverence, love and confidence. She was welcomed in Dallas as an angel from Heaven. She was immediately appointed Directress of studies, and from that time on we find her in some official capacities until she finally became the American representative of the Order in Rome; everywhere radiating an influence that impels to the highest efforts.

With all her intense love and esteem for Religious traditions nevertheless, she is truly progressive in all things pertaining to education and has ever sought to standardize the curriculum for the highest intellectual, moral and physical training.

The Ursulines have had charge of St. Patrick's Parochial School ever since the erection of the Parish; indeed until 1903 they were the only teaching Order in Dallas. Thus, through the Parochial Schools and the Academy they reach all classes of society. Many parents love to remind their little ones that Sister or Mother "So and so" was papa's or mama's teacher, whilst every year graduates go forth from

the Academy, the pride and comfort of the home circle, and the ornament of society, and later became model wives and mothers, true Christian gentlewomen.

Moreover, since its beginning, the Academy has been a fertile nursery of vocations. More than half the number of the Professed Religious were former pupils, who like Noah's faithful dove, have returned to the Ark that sheltered their early years from sin and danger. Not the Ursuline Order alone, but other Institutes count many recruits from the Dallas Ursulines.

In May 1899 Rev. Mother St. Paul passed away after a long and most painful illness. This good Mother's strong personality has left lasting impressions on her former pupils, her memory is for them still a stimulus and an inspiration.

The bereaved Sisterhood now turned with entire confidence and love to Rev. Mother Mary Evangelist who was elected Superioress, being a woman of remarkable discernment and intelligence. Her administration was one of kindly wisdom and gentle firmness. Under her energizing influence the Academy received a new impulse in its onward career and there was a general trend toward the best in the training of pupils and teachers. Yearly lecture and summer normal were some of the means used to accomplish this. With all her earnestness about a pupils' intellectual progress, she was as considerate about their youthful love for good times and she was ever devising ways and means of pleasure and recreation for them. Little wonder the Institution gained favor with the parents on account of its thoroughness, and attracted the pupils on account of its pleasantness and parental care.

In January 1899 the Convent celebrated the twenty-fifth anniversary of its foundation. It was then that the Alumnae Association was organized. This Association has the honor of being the first of the kind established in the Order.

The tie that binds the Alumnae to their Alma Mater is a strong and tender one and the years increase its strength. There, gray haired women, leaders and uplifters in society meet with bright young girls full of high aspirations, and all find a common interest in the welfare and prosperity of their Convent Home.

The Jubilee celebration lasted three days, the crowning event being the unveiling of the memorial window with magnificent ceremonies in the Convent Chapel. This window, a beautiful work of art executed in Munich is the gift of the Alumnae. It represents the five wise Virgins meeting the Divine Bridegroom and commemorates the five pioneer Ursulines who founded the Convent.

A great and long desired work was brought to a happy conclusion when on November 28, 1900 the Holy Father, Pope Leo XIII gave his formal approbation to the work of unifying the Ursuline Communities of the entire world. For more than three hundred years the peculiarities of their organization placed the Ursulines largely under the authority of their Bishops and made the different houses autonomous.

Realizing that in "Union there is strength" and what a great advantage would accrue to the Order if they could concentrate their powers and harmonize their efforts, they gladly responded to the desire expressed by the Holy Father, that delegates from the different houses should meet in Rome to deliberate together on the best means to form an Ursuline Union with a centralized government in Rome. This great work of unification met with many difficulties, but the whole matter was conducted with such tact and so much consideration for the immemorial customs of venerable Institutes that the most harmonious relations resulted, and the good work was brought to a happy conclusion with the approbation and blessing of the Holy Father.

Mother Julian of Blois, France was elected first Mother General with residence in Rome. In the formation of the Ursuline provinces in the United States, the Ursuline Convent of Dallas was chosen for the Provincial headquarters of the Southern province, the provincial house of the North being in New York City. Since 1910 to the present year, 1922, Reverend Mother Mary Evangelist has been Assistant General and American Representative of the Order in Rome.

After the Unification, the Ursulines of Dallas have continued to be faithful daughters and loyal supporters of their Bishops and enjoy their paternal support and special patronage.

While the Academy offers to students of the wealthiest class of society all the advantages of a high education, it is conducted in a common sense and practical manner so that all classes may avail themselves of the opportunities it affords of acquiring a Christian education solid, useful and cultured.

As previously stated the Institution was chartered in 1876. Moreover, in recent years it has been affiliated to the Catholic University of Washington and is also accredited to the State University.

Through all these years trials and difficulties have not been wanting. Every advantage has been bought with the coin of sacrifice but the fulfilment of the Sacred Heart's Promises has been evident in the Community and schools. St. Joseph has been the trusty banker and provider of the household and Our Lady of Prompt Succor was never invoked in vain to obtain from her Divine Son a speedy and favorable answer to the petitions of her clients, the Ursulines of Dallas.

M. A.

THE KICKAPOO MISSION

I. FIRST STEPS

Ever since coming to the West, Father Charles F. Van Quickenborne, founder of the Jesuit Mission of Missouri, had cherished the idea of an establishment in the Indian country as an enterprise which the Mission was urgently called upon to undertake. In an interesting document drawn up in 1832 (?) and indorsed "Reasons for giving a preference to the Indian Mission before any other," he detailed the weighty considerations that made it imperative for the Society of Jesus to put its hands to this apostolic work. It was primarily for the conversion of the Indian that the Society had been established in Missouri; it was with a view to realizing this noble purpose that contributions from charitable benefactors in Europe had been solicited and obtained; and the tacit obligation thus incurred, to say nothing of the express obligation imposed by the Concordat, could be discharged only by establishing a mission in behalf of one or more of the native American tribes. Even the new college in St. Louis commended itself to the zealous Van Quickenborne chiefly as a preparatory step to the larger and more important enterprise of the Indian mission.

"All these things come by reason of the Indian Mission," he wrote in November, 1828, to Father Dzierozynski, Superior of the Jesuit Mission of Maryland, with reference to certain contributions received from abroad. "Don't let your Reverence fear therefore to make an establishment in the Indian country or close to it. But why a college in St. Louis? Because that college is necessary for the Indian establishment."¹

Why a college in St. Louis was necessary for the Indian establishment we learn from the same communication of Van Quickenborne to his Superior. There the missionaries could meet the government Indian agents as also the deputations from the various tribes and in general be in close touch with the tide of busy life that was beginning to flow between the Missouri metropolis and the frontier. In 1831, however, Father Van Quickenborne relinquished the office of Superior of the Missouri Mission without having realized his cherished plans. Father De Theux, his successor, could scarcely fail to be interested in the project of an Indian mission, especially as the General, Father Roothaan, was insistent that the work be commenced.

¹ Van Quickenborne to Dzierozynski, Florissant, Nov. 1828. (B).—(A) indicates Missouri Province (S. J., Archives; (B), Maryland—New York Province S. J. Archives; (C), Archdiocesan Archives, St. Louis.

"In almost all his letters," Father De Theux informed Father McSherry in December 1834, "his Paternity insists on my beginning the Indian mission; but by what means or by what persons seems to me a problem not easily to be solved except by Him who can do all things and has already done great things for this the least of the missions of the Society."²

In March of the following year Father De Theux informed Bishop Rosati that the Father General had just communicated to him the desire of the Propaganda and therefore of the Holy See that a start be made with the Indian mission, but that men and means were still lacking for the undertaking.

In the summer of 1835 Father Van Quickenborne visited the various Indian tribes settled along the Western frontier with a view to ascertain which among them offered the most promising field for the long-projected mission. He was particularly anxious to determine by a first-hand investigation the real attitude of the Kickapoo who had been reported to him as eager to secure the services of a Catholic priest. This tribe, whose village was on the Missouri a few miles above Fort Leavenworth, at the confluence of the Missouri River and Salt Creek, had been visited in 1833 by Father Roux, the pioneer priest of Kansas City, who was especially impressed by their leanings towards Christianity.³ The Kickapoo were strongly under the influence of a so-called prophet or religious leader, Kennekuk by name, who had picked up various fragments of Catholic doctrine and practice and woven them into a religion of his own, and had even succeeded accord-

² De Theux à Rosati, March 1836. (C).

³ Father Stephen Theodore Badin, the first priest ordained in the United States, came into contact with a band of Kickapoo on the outskirts of Chicago in October, 1830. "I found there another band from the Kickapoo tribe who live in an immense prairie in Illinois along the Vermillion River at a distance of about one hundred miles from Chicago. Some time before these good people had sent their compliments to chief Pokegan, telling him at the same time that they envied him the happiness of having a pastor." *Ann. Prop.*, 6: 154. Father Roux's visit to the Kickapoo in their village near Fort Leavenworth, November 18, 1833, is narrated by him in a letter to Bishop Rasati of St. Louis, dated a few days later. See *Catholic Historical Review*, April, 1918, Father Roux's letter of March 11, 1834, to Bishop Rosati, (C), contains the text of Kennekuk the Prophet's address to the missionary on the occasion of his first visit to the tribe. "*Rapport des propres paroles du Kenekoek, ou Prophète, des Kokapooks donné en Poos [Potawatomi] par Thithoe, rendu en langue Kikapook per Mechouet, et interprété en français par Laurent Pinsonneau à Mr. B. Roux pietre, en presence de Penave, Nochetcomo, Pechoassi, Pekouak et Paschal Pinsonneau, le 22 9 bre 1833.*" Father Roux visited the Kickapoo Prophet on January 1, 1834, and shortly after baptized a Kickapoo infant at the Chouteau trading house on the Kaw river. "Mr. Pinsonneau who trades with the Kickapoo has been here for some weeks; he tells me that these good Indians eagerly desire me to come and baptize their children." Roux à Rosati, March 11, 1834. (C). Father Roux returned from his mission among the French Creoles at the mouth of the Kansas, where he had been residing since November, 1833, to St. Louis in April, 1835, a few months before Father Van Quickenborne undertook his first missionary trip to the Kickapoo. The favorable reports concerning the tribe which had reached the Jesuit missionary came to him probably at first-hand from Father Roux. For a brief account of Father Roux's visits to the Kickapoo, see Garraghan, *Catholic Beginnings in Kansas City*, pp. 49, 50, 53, 54.

ing to the testimony of traders and government agents, in introducing certain moral reforms of importance among his people.⁴

"To get to the Kickapoo it was necessary to cross the Kansas River. I was not a little surprised to see that the Delaware Indians had established a ferry there in imitation of the whites. We arrived at the Kickapoo village July 4, a Saturday, the day consecrated to the Blessed Virgin. The next day I said Mass in the trader's house, where the prophet, who was anxious to see me, put in an early appearance.⁵ After the first exchange of courtesies, he at once brought up the subject of religion. 'What do you teach?' he asked me. 'We teach,' I answered, 'that every man must believe in God, hope in God, love God above all things and his neighbor as himself; those who do this will go to heaven, and those who do not will go to hell.' Many of my young people believe that there are two Gods. How do you prove that there is only one and that he has proposed certain truths to us to be believed?' I said in the course of my reply: 'God spoke to the Prophets and the Prophets proved by miracles that God had spoken to them.' He at once interrupted me, saying: 'This is the very way I got to be believed when I began to preach: I raised the dead to life. There was a woman,' he continued, 'who, so every one thought, could not possibly recover her health; I breathed on her and from that moment she began to improve and is now in good health. Another time I saw an infant just about to die: I took it in my arms and at the end of a few days it was cured.' I said in reply that there is a great difference between a dead person and one who is believed to be at the point of death; that in the two cases alleged he had merely done what any one else might do; and that, since on his own admission those two persons were not dead, he had not as a matter of fact brought them back to life.

My answer irritated him greatly and he remarked that no one had ever dared to contradict him in this fashion or give him such an answer. Seeing him in anger, I kept silent. Then my interpreter, a friend of the prophet, told him it was wrong of him to become angry when he could not answer the remarks made by the Black-Robe and that this only showed that he defended a bad cause. After some moments of silence he softened and admitted himself to be worsted. 'I realize,' he said, 'that my religion is not a good one: if my people wish to embrace yours, I will do as they.' The following Sunday he repeated in assembly what he had often said before, that he should not be deceived in his hope and in the pledge he had given them that the Great Spirit would send some one to help him complete his work. God alone knows whether he spoke sincerely. On Monday I received a visit from several of the inferior chiefs; all expressed a desire to have a Catholic priest among them. I was unable on that occasion to see the dead chief, who had gone on the hunt and returned only ten days later. I paid him a visit immediately on his return and explained to him that I had made this journey because I heard it said that his nation wished to have a priest and I was eager to as-

⁴ Though named Keokuk in some early accounts, the Kickapoo Prophet is not to be confounded with the famous Sauk leader for whom the town of Keokuk in Iowa is named. Details concerning the Kickapoo Prophet may be read in Father Van Quickenborne's letter in the *Ann. Prop.* 9:94; also in Chittenden and Richardson's *De Smet* p. 1085 and in J. T. Irving, *Indian Sketches*, London, 1835, p. 81. "The Prophet was a tall, bony Indian, with a keen, black eye and a face beaming with intelligence Tehre is an energy of character about him which gives much weight to his words and has created for him an influence greater than that of any Indian in the town. From the little that we saw, it was evident that the chief yielded to him and listened to his remarks with the deference of one who acknowledged his superiority." (Irving).

⁵ Laurent Pinsoneau, the Kickapoo trader, figures often as god-father in the baptismal records of the Jesuit missionaries on the Missouri frontier in the thirties. Garraghan, *Catholic Beginnings in Kansas City, Missouri*, p. 53, 54, 65.

certain if such was really the case; that in his absence the other chiefs had sought me out to assure me of the truth of what I heard; but that before speaking of the affair to their grand father (the President of the United States), I desired to know how he himself regarded it. 'Have you a wife?' he asked me. I answered that he ought to know that Catholic priests do not marry and that I was a black-robe. At these words he manifested surprise mingled with respect and excused himself by saying that, as he had just arrived and had not as yet spoken to any of his people, no one had informed him of the fact that I was a black-robe. He then added that in a matter of such importance he wished to hear his council and would return his answer in St. Louis whither he proposed to go. He did not go there, however, but sent me his answer by a trader. It was couched in these terms: 'I desire, as do also the principal men of my nation, to have a Black-robe come and reside among us with a view to instruct us.'" ⁶

The result of Father Van Quickenborne's visit to the Kickapoo in the summer of 1835 was a decision reached by Father De Theux to open a Jesuit residence in behalf of that tribe. Accordingly the autumn of the same year saw Father Van Quickenborne in Washington negotiating with the Federal authorities for government aid in behalf of the projected mission.

From Georgetown College he wrote on September 17th to Cass, Secretary of War.

"In answer to your favor of the 16th inst., I have the honor to state:-

1. That I am prepared to open a Mission with a school in the Indian country at the following places—1st. On the land of the Kickapoo in the vicinity of Cantonment Leavenworth.

2. I have three Missionaries, including a teacher, to commence the Mission and School immediately in the Kickapoo Nation. I am induced to commence with this tribe by the circumstance of it having expressed to me, through their principal men and chiefs, including even the prophet Kennekuk, a desire of having a Catholic establishment among them. The reason they alleged was that they had for many years lived in the neighborhood of French settlements; that they had, in some degree, become acquainted with their religion and that now they wished to be instructed in it. The prophet said that he had always hoped that a Black-gown, by which name he designates the Catholic priest, would be sent by the Great Spirit to help him in instructing his people and teaching them the truths he did not know.

Besides the three Missionaries mentioned above, the Catholic Missionary Society of Missouri, in whose name I act, has placed at my disposal for this year, commencing at this period, a sum of one thousand dollars. It is my intention to take into the school as many pupils as it will be in my power to collect and to add to the number of teachers, in proportion as the number of scholars will increase, as far as will be in my power; and I have the strongest assurance that aid will be given me by the same Society. For this establishment I should be grateful for every aid the Department can afford, either in the way of raising the necessary buildings or paying part of the salary of teachers or for the support of Missionaries."

⁶ *Ann. Prop.*, 9:99 Father Van Quickenborne baptized in "Kickapoo town" July 2, 1835, the earliest recorded baptism for the locality, Lisette [Elizabeth], ten-month old daughter of Pierre Callieu, a Canadian, and Marguarite, a Potawatomi woman. The ceremonies were omitted "ob superstitionem adstantium," ("owing to the superstition of the bystanders"), July 12 following he baptized, also in "Kickapoo town", a son of the Kickapoo Indians, Thakamie and Nikioniche. The ceremonies were omitted "ob aegritudinem infantis", ("owing to the child's sickness") the child being only six days old. *Kickapoo Baptismal Register*, Archives of St. Mary's College, St. Mary's Kansas.

Father Van Quickenborne's appeal to Cass in behalf of his Kickapoo Mission was answered by Elbert Herring, Commissioner of Indian Affairs.

"Your letter of the 17th inst. to the Secretary of War has been referred to me and I am instructed to answer the propositions it contains.

1. In regard to a school among the Kickapoo Indians, the Treaty of 1832 provided for an appropriation of Five-Hundred Dollars annually for the term of ten years, for the support of the school. This sum is now applied in the manner thus directed and diversion of it to any other institution is considered inexpedient at present.

2. "You ask an allowance from the appropriation for civilizing the Indians. The Secretary of War has directed that the sum of Five Hundred Dollars shall be paid to you or to an authorized agent of the Catholic Missionary Society of Missouri whenever information is received that a school has been established among the Indians. This information must be accompanied by a certificate of the agent of the tribes, that a building has been erected suitable for the purpose, that a teacher is ready to enter upon his duties and that there is reason to believe that it will be well attended by Indian Children. I enclose an open letter for you to General Clark."⁷

On the same day that Father Van Quickenborne received the foregoing communication from the Commissioner of Indian Affairs he penned a letter to Bishop Rosati of St. Louis advising him of his success.

"It is an honor and an inexpressible pleasure to me as well to be able to announce to you that today I concluded my affair with the Government. We are going to begin an Indian mission and school among the Kickapoo. I have obtained as an outfit Five Hundred Dollars. When the school shall be in operation, circumstances will determine the amount of aid which the Government will furnish. My offer in behalf of the Pottowatomies has also been favorably received and we are fully authorized to begin work among them also when they shall have moved to their new lands in Missouri in the neighborhood of Council Bluffs. May your Lordship pardon me if I ask you to be so good as to communicate this news to the Ladies of the Sacred Heart in St. Louis and to commend me earnestly to their prayers as to those of the Sisters of Charity. * * * I have made an important acquisition for the mission. Father McSherry gives me a Brother of robust health, who is at once carpenter, doctor, etc. Many of the Fathers here manifest a lively desire to go and work among the Indians."⁸

Happy in having obtained so readily a pledge of Government aid, Father Van Quickenborne spent several months in the East soliciting alms for his new venture. With characteristic zeal he was ready to interrupt his stay there at the first call from the expectant Kickapoo. "Should the Indians, however, want my presence," he writes to Father McSherry from New York, "I am determined to come immediately."⁹ The hospitality shown him by the Maryland Jesuits elicited the warm thanks of his Superior, Father De Theux, who wrote to Father McSherry: "I need not add that we will be happy to return you or any

⁷ Van Quickenborne to Cass, Georgetown, Sept. 17, 1835. (G). Herring to Van Quickenborne, Washington, Sept. 22, 1835. (A). In his letter of Sept. 17, 1835 to Secretary Cass, Father Van Quickenborne also petitioned for government aid in behalf of a Potawatomi mission. See *infra*, Chapt.

⁸ Van Quickenborne à Rosati, Georgetown, Sept. 22, 1835. (C) · Father William McSherry was Provincial of the Maryland Province.

⁹ Van Quickenborne to McSherry, Dec. 2, 1835. (B).

of yours the kindness shown our Indian Missionary, should any of yours take a trip to Missouri." ¹⁰ Some months later Father De Theux again expressed his thanks to Father McSherry, this time for sending him Brothers Andrew Mazella and Edmund Barry, who were to accompany Father Van Quickenborne to the Kickapoo village:

"Your favor of the 15 ult.," he writes on April 12, 1836, "reached me on the 8th inst. It afforded me a new proof of the kindness of Providence and the kind concurrence of Superiors in regard of this least Mission of the Society. Whenever your Reverence sends Brother Mazella and his companion, they will be very welcome and all your Brethern here will look upon them as a new reason for gratitude towards your Reverence and the Maryland Province." ¹¹

Father Van Quickenborne returned to St. Louis from the East in the May of 1836. Father Verhaegen who had become Superior of the Missouri Mission in succession to Father De Theux, wrote to Father McSherry on May 14, 1836:

"Your Reverence's affectionate favor of the 20th ult. has been handed to me by our good Father Van Quickenborne. The voyage to Missouri has been very prosperous; he and his two worthy companions arrived in good health and fine spirits. They are now preparing for their arduous undertaking. I do not know what success they shall meet with; but it requires no great penetration of mind to see the numerous obstacles which they will have to encounter. May the Almighty bless their glorious efforts. I cordially thank your Reverence for the kind assistance you have given Father Quickenborne and hope, Reverend and dear Father, that you will continue to favor as much as circumstances will allow a Mission upon the success of which the honor of our dear Society considerably depends." ¹²

The Indian tribe among whom the Missouri Jesuits were to make their first experiment in resident missionary activity were not unknown to their predecessors of the seventeenth and eighteenth centuries. The Kickapoo (the name appears to be a corruption from a longer term signifying "roamers") were of Algonquin stock, showing a close affinity in language, customs and ceremonial forms to the Sauk and Foxes. Their first known habitation was South Central Wisconsin, whence they shifted their position to the Lower Wabash upon lands seized from the Illinois and Miami. As early as 1669, Father Alouez came in contact with them at the Green Bay Mission of St. Francis Xavier. Upon his fellow-laborer, Father Marquette, they made a distinctly unfavorable impression. Though professing loyalty to the French, in 1680 they killed the Recollect Friar, Gabriel de la Ribourde, a member of La Salle's party, on the banks of the Illinois. In 1728 the Jesuit missionary, Father Ignatius Guignas, falling into their hands, was condemned to the stake, but his life was spared and being adopted into their tribe he brought them by his influence to make peace with the French. ¹³

¹⁰ De Theux to McSherry, Dec. 13, 1835. (B).

¹¹ De Theux to McSherry, April 12, 1836. (B).

¹² Verhaegen to McSherry, May 14, 1836. (B)

¹³ *Catholic Encyclopaedia*, art. Kickapoo Indians, *Handbook of American Indians*, Bureau of American Ethnology, 1: 684.

In the conspiracy of Pontiac the Kickapoo were allied with the Ottawa chief and took part in the general destruction of the Illinois tribes that followed upon his death. In the Revolutionary War and the War of 1812 they fought on the side of the English. They suffered heavily in these conflicts, especially the second, and by a series of treaties beginning with that of Greenville August 3, 1795, after Wayne's decisive victory and ending with that of Edwardsville July 3, 1819, ceded all their lands in Illinois and Indiana. The United States Government, having agreed to pay them \$2000 a year for fifteen years, assigned them a large tract on the Osage River in Missouri. From there they moved west of the Missouri river to what is now Atchison County in north-eastern Kansas in the immediate vicinity of Ft. Leavenworth. In 1822 only four hundred of the twenty-two hundred members of the tribe were living in Illinois. By the treaty of Castor Hill October 24, 1832, provision was made for schools by an annual appropriation of five hundred dollars for ten years. This appropriation was applied to the Kickapoo school conducted since 1833 by the Rev. Mr. Berryman of the Methodist Episcopal Church.¹⁴

On the whole these Algonquin rovers showed themselves unfriendly to the white man and civilization and the fruit of missionary labor among them was doomed to be small. But Father Van Quickenborne as he stepped on board the Missouri River steamer at St. Louis May 25, 1836, was full of the indomitable hope that buoys up and consoles the hunter of souls.

"Father Van Quickenborne," writes Father Verhaegen to the East, "left this place on the 25th ult. with Brothers Mazella, Barry and Miles. Father [Christian] Hoecken, who is still on the mission is to join him in a few weeks. Since his departure I have received no news from him. His health had much improved and he was full of courage. Everything appears favorable to his great and laborious undertaking. The Indian agent [Laurent Pinsoneau] is a French Creole and much attached to him. General Clark took him under his protection and Messrs. Chouteau & Co. will procure him all the advantages and comforts which his new situation will require."¹⁵

II. OPENING OF THE MISSION

For the incidents attending the inception of the Jesuit Mission among the Kickapoo we have Father Van Quickenborne's own account, in English, which he sent to Father McSherry.

¹⁴ Castor Hill (Marais Castor, "Beaver Pond"), a tract of land now within the city-limits of St. Louis, lying north of Natural Bridge Road between Union and Goodfellow Avenues. *Missouri Historical Society Collections*, 3: 409. Here, in October, 1832, General William Clark, with two other U. S. Commissioners, negotiated treaties with the Kickapoo, Wea, Piankeshaw, Peoria and Kaskaskia Indians.

¹⁵ Verhaegen to McSherry, June 2, 1836. (B). Andrew Mazella, b. Procida, (Naples), Italy, Nov. 30, 1802; entered the Society of Jesus in the Neopolitan Province, Nov. 4, 1823; d. St. Mary's Potawatomi Mission, Kansas, May 9, 1867. Edmund Barry, b. Ireland, Feb. 24, 1803; entered the Society of Jesus in Maryland Province, Aug. 6, 1832; d. Bardstown, Ky., Dec. 10, 1857. George Miles, b. Bardstown, Ky., Sept. 13, 1802; entered the Society of Jesus in Missouri Mission, Dec. 26, 1827; d. St. Charles, Mo., Jan. 23, 1885.

"We arrived here on the 1st inst., (June, 1836) precisely thirteen years after we arrived in Missouri the first time, when we came to commence the Indian Mission—better late than never. The steamer on board of which we came up, brought us to the very spot where we intended to build. We met with a very cordial reception from the principal chief and his warriors and from the prophet himself. There are two towns among the Kickapoo about $1\frac{1}{2}$ or 2 miles apart, which are composed of the two bands into which the nation is divided. Pashishi, the chief, is quite proud of the circumstance of our coming at his particular invitation and for this reason wished me to build near his town; on the other hand the Prophet expressed a wish that we should do as much for his band as for the others. He said he had always told his people that a black-gown (priest) would come and help him, that he felt disposed to join us and to persuade his followers to do the same. By the agreement of the chief we intend to build between the two towns on a spot nearly equally distant from both. As I did not like the expression of the prophet (of our helping him), I made him acknowledge that he had not received authority from the Great Spirit to preach and that his religion was not a divine religion. He readily did it and added that a black-gown had given him a paper and had told him to advise and direct his people to the best of his knowledge. Afterwards he brought me the paper;—it contains nothing but part of a hymn. Time will show whether he is sincere, of which I have great reason to doubt. General Clark has not as yet communicated to the Agent the letter from the War Department of which I was the bearer. This circumstance is the cause that the Agent cannot give us the help he would otherwise. He has no evidence of my having made an arrangement with the War Department for a school in the Kickapoo nation. There can be, however, no doubt but he will soon receive an answer from General Clark on the subject, as he has written to him and so I have done also. Father Hoecken and Brother Miles have been added to the number of those who started from St. Louis.¹⁶ Father Hoecken is getting sick. The others enjoy good health, except myself being as usual very weak. Our accommodations are rather better than I had anticipated. Mr. Painsonneau, [Pinsonneau] the one who keeps a store for the nation, has had the kindness to let us occupy one of his old cabins. It is 16 feet square, made of rough logs and daubed with clay. Here we have our chapel, dormitory, refectory, etc. We have to sleep on the floor. Brother Mazella is really a precious man; by his very exterior countenance he has been preaching all the time of our travelling. He cooks, he washes and mends our linen, bakes and does many little things besides. He is truly edifying. Brother Barry is a famous hand to work, but he is not used as yet to the western country. Whilst on board of the steam boat, the water of the Missouri made him sick. Here the salt provisions do not agree with him; but I have the consolation to see that he bears all this with courage. After a while the Indians will bring in venison and even now and then we have a chance to get some. It would be a great consolation to me if all our work could be done exclusively by our Brothers. I do not know what we could have done here if we did not have the Brothers from Georgetown. I hope that your Reverence will receive an ample reward for your liberality towards us and that the increase of the number of good subjects will allow your Reverence to treat with Father General for sending us some more;—a teacher for the school-boys will be very necessary. Father Hoecken and myself hope to be able to learn the language. We are making now something like a dictionary. This will help those that will come afterwards. Since my arrival here I have seen

¹⁶ Father Christian Hoecken, a Hollander, had been employed on the mission-circuit of the Missouri-river towns for a few years immediately prior to his assignment in June, 1836, to the Kickapoo, among whom he began his career as an Indian missionary.

the Potawatomie Chief Caldwell.¹⁷ He is a Catholic and wishes to have a Catholic establishment among his people. If we make this, as I have promised to the Department by order of our Superior, several Brothers more will be necessary.¹⁸ Father General has recommended the Indian Mission to Father Verhaegen in a particular manner. Your Reverence will not be surprised if I do not write about news. We live here, as it were, out of the world. Our good Master affords us a fair opportunity for leading an interior life, if we only be faithful to His grace. I earnestly beg of your Reverence to remember us in your holy sacrifices and prayers. It is one thing to come to the Indian mission and another to convert the Indians. Father Hoecken and the Brothers present their best respects to your Reverence and wish to be remembered to the Fathers and Brothers with whom they have lived,—and myself in particular to Rev. Father Rector and Father Vespre and to all inquiring benefactors.”¹⁹

The ambition of the zealous Van Quickenborne had at length been realized. A Jesuit residence had been opened in the Indian country, the first of its kind in the history of the Mission of Missouri. The *Annual Letters* for 1836 preserve some interesting details of the arrival and first experiences of the missionaries in the Kickapoo village. On the eve of Corpus Christi the Missouri river steamer that had carried them from St. Louis put in at the landing, only a stone's throw distant from the Kickapoo wigwams. No sooner did the Indians catch sight of the boat than they flocked down to the river bank to welcome the missionaries. Pashihi, the chief came at once to pay his respects, expressing himself in terms that made the latter hopeful of a plentiful spiritual harvest. The log-cabin placed at the disposal of the Jesuits by the trader, Mr. Pinsonneau, was fitted up without delay as a chapel and in this improvised temple the Holy Sacrifice was offered up on the Feast of Corpus Christi in the presence of the wondering Kickapoo. They crowded into the cabin, eager with the savage's ingrained curiosity to know the meaning of the crucifix, the pictures and the priestly vestments.

If ever the future success of a missionary venture seemed assured by the difficulties that beset its beginning, it was the case now among the Kickapoo. Besides the unfriendly attitude of the Agent, Major Richard W. Cummins, which will presently call for comment, there was the sudden and critical illness of the Superior of the Mission, Father Van Quickenborne, who lay helpless for a month. Moreover, there were rumors of a Sioux invasion, which threw the Kickapoo village into a panic. The Sioux were reported to be on the warpath with their steps directed towards the lodges of the Sauk and Iowa on the

¹⁷ Billy Caldwell, business chief of the Potawatomi, emigrated with the tribe from Chicago in September, 1835. See *Illinois Catholic Historical Review* 1: 164, 165, art. "Early Catholicity in Chicago." Caldwell's band of Potawatomi, before settling on the reservation near Council Bluffs assigned them by the government, occupied for a while part of the triangular strip of land in north-western Missouri known as the Platte Purchase. Here they were visited by Father Van Quickenborne. See *infra*, Chap.

¹⁸ The reference is to the projected mission among the Potawatomi of Council Bluffs.

¹⁹ Van Quickenborne to McSherry, Kickapoo Mission, June 29, 1836. (B).

east bank of the Missouri river about a day's journey from Fort Leavenworth. A Sauk warrior started the excitement by reporting to the Kickapoo Chief that he had seen the enemy on the march. The next day another Sauk announced that the Sioux were close at hand and begged the Kickapoo to send relief immediately. The third day, still other messengers hurried in from the Sauk with the identical news and the identical petition. The Government troops at Fort Leavenworth were also appealed to for assistance. Seventy Kickapoo warriors at once took the field in support of their Sauk allies. The day after their departure the report was spread that the soldiers despatched from the fort had been routed by the Sioux and the Sauk village burnt to the ground and that the victorious enemy was moving fast in the direction of the Kickapoo village and the fort. Excitement now ran high. The Fathers, after consultation, decided that as soon as the Sioux appeared, a priest and a lay-brother should make the rounds of the wigwams and baptize the children. Father Hoecken and Brother Mazella offered themselves for the task. But the war scare subsided as suddenly as it arose, diligent search having made it clear that there were no Sioux whatever in the neighborhood.²⁰

The suspension of work on the mission buildings in pursuance of an order received from the Agent gave the Jesuit community a chance to perform the exercises of the annual spiritual retreat. All, both Fathers and Brothers, discharged this duty in common. The exercises were held in the only place available, Mr. Pinsonneau's log-cabin, the door of which could not be closed both on account of the sweltering heat and in deference to Indian etiquette. The Indians were now treated to a novel spectacle. They would enter the cabin, sit down opposite to one of the missionaries as he was engaged in prayer, with their gaze riveted upon him, and without so much as a syllable falling from their lips, and then, when the novelty of the sight had worn off, they would rise and leave. One day, while the retreat was in progress, a deputation from six tribes arrived in the Kickapoo village to negotiate a friendly alliance. The deputies were bent on seeing the black-robos' chapel and went there in a body, arriving during the time of meditation. They first stood at the door eyeing curiously the furniture and praying figures within, but not venturing immediately to enter, for with all the members of the missionary party present there was scant room for other occupants. In the end, however, one after another of the braves stepped over the threshold, offered his right hand to the Jesuits, beginning with the priests, and then withdrew, the whole ceremony taking place in the profoundest silence. During the eight days that the missionaries gave themselves up to prayer and recollection, no Indian ventured to interrupt or disturb them.²¹

Father Van Quickenborne's letter of October 10, 1836, to Father McSherry tells of the difficulty that arose with the Indian Agent, Major Cummins.

²⁰ *Ann. Prop.* 10: 130.

²¹ *Litterae Annuae*, 1836, p. 10. (A).

"Your Reverence will be somewhat astonished that we are as yet in the same log-cabin into which we went the first day of our arrival. Soon after I wrote to you last the Agent took into his head to advise or rather to order us to stop until he could get some further understanding. The letter I brought from the War Department requested Gen. Clark and Gen. Clark requested the Agent to give me all necessary aid towards establishing a school among the Kickapoo. He could not understand the phrase. However, General Clark, to whom he had referred the case for decision, has decided that this phrase is imperative and has advised the Agent punctually to comply with the order given. Since that the Agent has changed and has written to me that any assistance he can afford will be cheerfully rendered. We have been thus stopped for about two months. I had to send off the workmen I had engaged and break the contracts I had made and pay all the expenses. The Chief and principal men are favorable to us—we will not be able to go into our house this winter—it will be a log-house 48 ft. long, 20 ft. wide and 16 ft. high.—Brother Mazella is a treasure. I have, since I am here, had another spell of sickness. Father Hoecken has been also sick, but again we are all in good health. The Kaskaskias, Peorias, Weas, Piankeshaws, whom I visited two weeks ago, wish to have a resident priest. I have baptized about forty Indian children and as many more would wish to be baptized, but being grown persons, they stand in need of instruction. I have lately received a letter from Father General—he is extremely well pleased that your Reverence let me have Brothers that will be so useful. On account of opposition made by the Agent I have no good opportunity to have an answer from our Rev. Father Superior concerning the Brothers your Reverence promised last spring. Perhaps the good Brother is already on his way to the Kickapoo village. Father Hoecken makes great progress in the Indian language; the Indians are astonished at it. He is able to converse with them almost on any subject. Upon the whole, the persecution we have suffered has been of service to us."²²

Conflicting accounts leave somewhat in doubt the real motive behind Major Cummins' instruction to Father Van Quickenborne to stop work on his school-building. A letter of the Major to be quoted presently implies that the consent of the Indians to the new school had not been duly ascertained and put on record with the customary formalities. Father Van Quickenborne's letters, on the other hand, imply that some personal prejudice or ill-will on the part of the agent was the real motive of his opposition. The letter from Gen. Clark acquainting the agent with the missionaries' authorization from the Indian Office to build a school among the Kickapoo was unaccountably delayed in transmission and this delay will explain why Major Cummins, in pursuance of instructions issued for the Indian agents generally at that period, did not allow building operations to begin at once. But he seems to have withheld his consent, even after General Clark's communication came into his hands. Under date of July 12, 1836, he wrote to Father Van Quickenborne:

"I have received a letter from the Superintendent of Indian Affairs, also received a copy by him from the Commissioner of Indian Affairs on the subject of your establishing a school among the Kickapoo. After a careful examination of both, I am of the opinion that the War Department as well as the Superintendent expect the consent of the Indians and fairly given in the usual way before you can establish among them. I would therefore advise you not to proceed until a further understanding can be had. I would be pleased to see you at my house and will show you the letters above alluded to."

²² Van Quickenborne to McSherry, Kickapoo Mission, Oct. 10, 1836. (B).

This letter of Major Cummins, thought dated July 12, reached Father Van Quickenborne only August 4. It is indorsed thus in lead-pencil in Father Van Quickenborne's hand-writing: "*Received from Mr. Keene (?) (4th of August who said he had received it from Major Cummins the day before.*" Father Van Quickenborne acknowledged the agent's note.

"Your letter of the 12th ult.," he wrote on August 18, "came duly to hand on the 4th inst. As I had the pleasure of seeing you since and as in our conversation you alluded to it, I have not deemed it necessary to answer immediately, the more so as you were expected here before the time my answer would reach you. You advise not to proceed until further understanding can be had. To this advice I have submitted. I would be pleased to hear from you on the subject."²³

The trouble was eventually smoothed out by General Clark, to whom Cummins had applied for fresh instructions. The Major was directed to allow the missionaries to go ahead with their building and even to assist them in the undertaking as far as lay in his power. After this we hear no more of opposition on the part of the agent. As early as October 24, 1836, Father Van Quickenborne was able to forward to the Secretary of War the following certificate:

"I do hereby certify that under the authority of a letter from the Office of Indian Affairs of September 2, 1835, the Catholic Missionary Society of Missouri has erected on the Kickapoo lands a building for a school, has a teacher prepared to enter upon his duties and that there is a prospect of the school being well attended by Indian pupils."²⁴

On December 3, Commissioner of Indian Affairs Harris acknowledged the receipt of this certificate, adding:

"As soon as the agent's certificate required by the letter to you is received and which is indispensable, the final action in the subject will be communicated to you."

A subsequent letter from Commissioner Harris dated March 23, 1837, announced that the promised Government subsidy was at hand.

"I have received your letter of the 13th ult. enclosing the certificate of Major Cummins relative to the completion of the Kickapoo school-house and the employment of a teacher. I have now the pleasure to inform you that these papers are entirely satisfactory and that the sum of five-hundred dollars, out of the fund for the civilization of Indians, has this day been remitted to Captain E. A. Hitchcock, military disbursing agent at St. Louis, with instructions to pay it over to you upon your draft."

On June 7, 1837, Father Van Quickenborne wrote to Commissioner Harris:

"I have now the gratification to inform you that my draft upon Captain E. A. Hitchcock for the above amount (\$500) has been paid. I hope I shall have it in my power to give you a satisfactory account of the operation of the school at the proper time."²⁵

²³ (A).

²⁴ Indian Office Ms. Records.

²⁵ Indian Office Ms. Records.

A description of the school-house erected by Father Van Quickenborne is contained in Major Cummins' certificate. "At the request of the Rev. Mr. Van Quickenborne on behalf of the Catholic Missionary Society of Missouri, I have this day (Jan. 5, 1837) examined a school-house erected by him among the Kickapoo of my agency, which is of the following descrip-

The situation at the Mission as it was in February, 1837, is described by Father Van Quickenborne to a letter to Bishop Rosati.

"Your favor of January 5th reached me on the 30th of the same month. The interest which your Lordship takes in the success of our establishment consoles and encourages us. This establishment is situated in the neighborhood of Fort Leavenworth on the right bank of the Missouri about 150 leagues from St. Louis. (Actual distance 330 miles or 110 leagues). A post office is to be found there and letters for us should be addressed, Fort Leavenworth, Missouri. For lodging we have had, up to this writing, but a cabin 16 feet by 15. We hope to say Mass in our log house of 48 by 20 feet in a few weeks. It is exceedingly difficult to secure workmen, especially such as find the place to their liking. We have paid as high as \$1.50 a day. A carpenter of the kind they call here a rough carpenter receives up to \$2.00 a day. Our expenses already amount to more than \$2000.00. From our establishment we make excursions to the Kansas river among the Weas, Peorias, Kaskaskias and Potowatomies. It is a well known fact that the Indians in general are predisposed in favor of Catholic Black-robos. Father Hoecken speaks the Kickapoo language well; but it will be necessary to learn three or four more to be able to speak about religion to our neighbors, and then comes the difficulty of translating the Catechism into their language. But, with the help of God and with patience we can go far. Father Verhaegen can inform your Lordship better than I can as to the hopes we have of starting another establishment."²⁸

III. A SLENDER HARVEST

What success the missionaries met with in their work among the Kickapoo must now be told. It soon became evident that the conversion of the tribe was a highly difficult task. At the end of 1836 the Catholic church among the Kickapoo counted but two members and these were children. Better success attended the missionaries on their occasional visits to the neighboring tribes. Fifty miles from the Kickapoo village, they baptized fourteen Indian children, performed one marriage ceremony and admitted nine, nearly all adults, among the catechumens.²⁸ The cry was soon raised among the Indians that the

tion, viz: School-house 16 ft. long and 15 ft. wide, wall of hewn logs, one story high, cabin roof, one twelve x eight (tight) glass window and one batten door, the house pointed with mortar made of lime and sand, the under floor of puncheon and the upper floor of plank. I certify on honor that the school-house as above described is ready for the reception of Indian children and that the Rev. C. Hoecken, teacher, is ready to commence the school and that there is reason to believe that if the Agent of the Catholic Church and the teacher will use the proper means, that the school will be well attended by the Indian children.

P. S.—It may not be amiss to state that the Rev. Mr. Van Quickenborne has a dwelling on hand 49 ft. by 18 ft. the wall of which is two-story high and covered in with shingles, which, when finished, is sufficiently large to accommodate a great many persons,—also other buildings, which he does not wish reported until finished."

²⁸ *Litterae Annuae*, 1837. (A). It is interesting to note that Father Van Quickenborne's missionary activities extended to the Kaskaskia Indians among whom Marquette established in 1675 on the Illinois river the historic Mission of the Immaculate Conception, the proto-mission of the Society of Jesus in the Mississippi Valley. Journeying overland, July 1, 1835, from the site of Kansas City, Missouri, to pay his first visit to the Kickapoo, Father Van Quickenborne was agreeably surprised to find that the first Indians he met on the way, a

Catholic school was not needed. They had a school already, that conducted by Mr. Berryman, the Methodist. Why open another? However, the Catholic school was opened in the Spring of 1837 in the log-house 48x20 which Father Van Quickenborne had built for the purpose, and at the end of the year it counted twenty pupils.²⁷

In June, 1837, Father Verheagen, made an official visitation of the Kickapoo Mission. Under the title, "*Relation d'un voyage chez les Kickapoo*," a detailed account from his pen of this visit appeared in the *Annales de la Propagation de la Foi*.²⁹ Another account is contained in an English letter addressed by him to Father McSherry.

Shawnee and his wife, a Wyandotte, were both Catholics (*Ann. Prop.*, 9: 97). Further on he met some Kaskaskia squaws, who, as evidence that some relics of Catholic practice had survived among them, were able to make the sign of the cross. They were eager to have a black-robe visit their village and revive the Catholic life which had flourished among their ancestors, but which had now virtually disappeared, owing to the fact that no priest since the passing of Father Meurin had been able to deal with them in their own language. They assured Father Van Quickenborne that the entire tribe now numbered sixty souls, all of them with one solitary exception being mixed-bloods. (General William Clark in his *Diary* gives the number of Kaskaskia, when they passed through St. Louis on their way to the West, as only thirty-one. "July 23, 1827. The Kaskaskia arrived. The whole remnant of this great nation consists at this time of thirty-one souls [sic]; fifteen men, ten women and six children.") The pledge which Van Quickenborne gave these stray Kaskaskia to visit them at the first opportunity he redeemed the following year in an excursion from the Kickapoo Missin. (*Ann. Prop.*, 10: 140). Accompanied by a Wea chief, a Catholic, as interpreter, the missionary on September 24, 1835, reached the Kaskaskia village situated along the Osage about ninety miles south of the Kickapoo. The Kaskaskia were now fused with the Peoria, a tribe also evangelized by Marquette. The entire body of the Peoria, so it appears, and two Kaskaskia had gone over to Methodism, alleging in explanation that they deemed it better to practice some form of Christianity than none at all, as they should be constrained to do in default of a Catholic priest. Both Kaskaskia and Peoria, having made a pathetic appeal for the services of a priest were encouraged by Father Van Quickenborne to bring their desire to the notice of the Government agents that provision might be made for the support of a resident priest. In the course of this missionary trip Father Van Quickenborne baptized twenty-five infants, refusing the sacrament to a number of other Indian children who had attained the age of reason but were without the necessary previous instruction.

²⁷ *Report of the teacher for the Kickapoo* signed by P. J. Verhaegen, Superintendent of the Mo. Cath. Miss. Society in *Report of the Commissioner of Indian Affairs*, 1837. Annual cost of the school, about \$1500; cost of the school-house erected between the two villages of the nation, about \$1000; money received from Government since opening of school, \$500, from other sources, \$3,080; school unencumbered by debts. Three teachers in the school and two other persons employed in connection with it, viz. Rev. C. Hoecken, Superior and teacher of English; Rev. F. Verreyedt, teacher of music; G. Miles, teacher of penmanship; C. Mazzela, cook and J. Barry, farmer. "These five gentlemen devote their attention *gratis* to the school." Twenty pupils registered viz. Kiakwoik, Uapakai, son of the chief, Kikakay, Minakwoi, Papikwon, Akosay, Pemmoaitamo, Fataan Fetepakay Nimoiha, Moshoon, Kaminay, Nematsiata, Baptist. "Among them Kiakwoik, Nenopoi, Wapatekwoi and Nimoiha distinguish themselves by their progress, especially in penmanship and bid fair to be qualified for any employment of civilized life."

²⁸ Van Quickenborne à Rosati, Kickapootown, Feb. 22, 1837. (C).

²⁹ *Ann. Prop.*, 11:

"I returned a few days ago from my excursion to our Indian Mission. My trip has been short and delightful. I left St. Louis on the 14th ult. and arrived at the Kickapoo village on the eve of the Feast of St. Aloysius. The boats that navigate the Missouri generally do not run during the night on account of the numerous snags and sand bars which render its navigation dangerous even in daylight; but when I started, the water was so high and the moon shone so bright that our captain anticipated no danger from a deviation of the general rule. We struck, however, some banks and rode some snags, but without any damage to the boat. I did not know, my dear Father, that the state of Missouri possessed such a prodigious quantity of fertile soil. I regret that you were not with me; you would, I am sure, have been pleased with the truly enchanting pictures which both sides of the river present to the travellers. Do not speak of the farms situated on the bluffs between St. Louis and St. Charles; good as they are, when compared with those of Maryland, on which you pointed out some prairie grass to me as we rolled along on the cars, they sink into insignificance when contrasted with the lands of our Upper Missouri. When I was in the East, the beauties and improvements of which I do intensely admire, I anxiously looked for one respectable tree and one eminently fruitful spot, but in vain; in Missouri, I am now more convinced than ever, trees and spots of the kind are so numerous that in order to avoid seeing them, one must fly to Maryland. What shall I say of the beauties of nature to the eye? I thought that the lofty rocks and sublime hills which the canal and railroad between Philadelphia and Pittsburgh afforded to my sight could not be equaled by any prospect in the West; but even in these, Missouri is not surpassed by the East. I know your Reverence thinks I am enthusiastic in my account. I pardon the impression under which you labor, because to any one who has not seen Missouri, my description must appear incredible. *Veni et vide*.³⁰ The landing is about a mile and a quarter from the Mission house. Father Van Quickenborne having been informed of my arrival by a courier, came to see me on board the boat and I accompanied him to the Indian village on horseback. The site of the building is one of the most beautiful that could be selected. In the rear the land is well timbered. On the right the chief has his village and the ground is cleared; on the left lives the Prophet with his band and in front there is an extensive valley formed by a chain of hills on which Ft. Leavenworth stands. Our missionaries have a field of about fifteen acres on which they raise all the produce which they want. They are about five miles from the Fort and have, of course, every necessary opportunity to procure at that post such provisions as their industry cannot yield. Many of the Indians among whom they live are well disposed toward the Catholic religion and several of them have expressed a desire of being instructed. However, most of them are still averse to a change of their superstitious practices and vicious manners. Of the 1000 souls that constitute both villages, hardly thirty regularly attend church on Sundays. Many come to see us on week days and by the instruction which they receive during these visits are insensibly to be prevailed to come to hear the word of God. Father Van Quickenborne has made but little progress in the Kickapoo language. He labors under many disadvantages and at his age he will never conquer them; but Father Hoecken speaks the Kickapoo admirably well. The savages call him the *Kickapoo Father*, a compliment which no Indian easily pays to a missionary—to be entitled to it, he must speak his language well. When I was at the Kickapoo village, I assisted at one of Father Hoecken's instructions. The sound of his horn drew about forty to the chapel at 11 A. M.; but all did not enter it at the appointed time. They are a set of independent beings; they will have their own way in everything to show that they do not act from compulsion. There were in the chapel benches enough to accommodate a hundred persons; some few preferred them to the floor. They all kept silence well and behaved modestly. The Father in surplice knelt before the altar and intoned the *Kyrie Eleison* of the Litany of the Blessed Virgin, the choir, con-

³⁰ "Come and see." John, 1: 46.

sisting of Father Van Quickenborne, the three Brothers and two workmen, joined him and the whole Litany was sung with a tone of variations too refined for my ear. Father Fenwick himself would have failed in an attempt to keep the time and hit the notes.³¹ Such performances suit the Indians; happily they love and admire a mixed and confused kind of music. The instruction lasted upwards of half an hour. I heard the words 'piano,' 'mane,' 'iniquo,'—I heard 'pas,' 'pasa,' 'pan,' and 'oikia' and I was tempted to believe that the Kickapoo language was a mixture of Latin and Greek. Unfortunately, on inquiry, I discovered that the sounds expressed none of the ideas which they convey in other language. In the course of a few days I will, Deo dante, write to my good Father Mulledy, and together with several interesting items relating to the customs of the Indians whom I have visited, I will send him the *Our Father* and the *Hail Mary* in their language.³² Father Hoecken has composed a grammar and is now preparing a dictionary which will be of great advantage to such as will henceforth join him in the glorious work which our have commenced. Much good can be done among the savages west of the state of Missouri. The Potowatomies are no won their way to the land which they have to inhabit. They are more than 5,000 in number; more than 400 already Catholics, and they (and especially their chief who is a Catholic also) are very anxious to have a Catholic missionary established among them. I must beg of your Reverence some assistance to comply with the request of those unhappy people. The Maryland province has already one who distinguishes himself by his zeal, holiness and success, for by his endeavors, by his good example and by his attention to the sick, he has been instrumental in procuring baptism to more than 50 children. Would it be impossible to obtain from you three or four more laborers on that extensive and fertile vineyard which is now offered to the Society? Dear Father, reflect on the condition of the poor aborigines of your country and I am sure that your sympathy for their distress will urge you to do something more for their relief."

The Annual Letters of 1837 dwells on the unpromising outlook for missionary work among the Kickapoo. So many obstacles had thwarted the labors of the Fathers that it is plain the Mission must have succumbed long ago but for the very manifest intervention of Divine Providence. The Prophet had roused his followers to more than one unfriendly demonstration. Even Pashishi, the chief, who had invited the missionaries to the Kickapoo village and brought them his eldest son, Washington, fourteen years of age, for religious instruction, assumed for a while a hostile attitude. In the beginning curiosity attracted many of the Indians to the chapel. Now the novelty was worn off and few of them are seen around the mission-house. They say: "We want no prayer" (the term they apply to religion); "our forefathers got along very well without it and we are not going to feel its loss." Even the children showed a marked aversion to every form of religion. It was not a desire for instruction, but the hope of food, raiment and presents in general that brought them to school. Were these to stop, their presence in the schoolroom would be at an end. "Who does not see," exclaims the chronicler, "that obstacles like these are to be brushed aside only by Him who changeth the hearts of men!" What, then, has reduced the Kickapoo to this wretched condi-

³¹ Father George Fenwick, 1801—1857, member of the Maryland Province, S. J.

³² Father Thomas Mulledy, 1794—1860, member of the Maryland Province, S. J.

tion? The proximity of the whites from whom they purchased whiskey and with it the open door to every manner of vice.³⁴

IV. DEATH OF FATHER VAN QUICKENBORNE

On his return to St. Louis, Father Verhaegen, with the concurrence of his advisers, resolved to recall Father Van Quickenborne from the Kickapoo Mission and station him in a less trying field of labor. Obeying the summons to report in St. Louis, the veteran missionary, then only in his fiftieth year, but with health much the worse for the hardships of the Indian country, arrived at St. Louis University as the July of 1837 was drawing to a close. After a brief stay under the roof of the University, he repaired to the Novitiate at Florissant where he went through the exercises of his annual retreat, edifying all by his pious demeanor and by the public penance which he performed in the refectory. To a novice who asked him what was the best preparation to make for the Indian Missions, he replied that the best preparation was the practice of mortification and self denial. From the novitiate he proceeded to St. Charles and thence to the residence of St. Francis of Assisi in Portage des Sioux, where he assumed the duties of Superior in succession to Father Verreydt, who in turn replaced him among the Kickapoo. To add to the comfort of the Father, the Superior of the Mission assigned him the services of a lay-brother, William Claessens. But Father Van Quickenborne had been only a few days in Portage when a bilious fever seized him and reduced him to the last extremity. The services of a skillful physician were secured, while Father Paillason, who himself had some knowledge of medicine, was sent for from the Novitiate. The last sacraments were administered to the patient, who received them with simple piety and resignation to the Divine Will. He met death without anxiety or fear. About twenty minutes before the end, having called for a looking glass, he looked at himself and returned the glass, with the words, "pray for me." They were the last words he spoke. He expired without agony about eleven o'clock on the morning of August 17, while Father Paillason and Brother Claessens were praying at his bedside. The

³³ Verhaegen to McSherry, July 10, 1836. (B).

³⁴ *Litterae Annuae*, 1837. (A). The account given of the Kickapoo by Maj. Cummins, U. S. agent, in his annual reports to Washington (*Reports of the Commissioners of Indian Affairs* 1837—1841) are more favorable to the tribe than the account given of them by the missionaries. As late as 1841, he reports the Indians as given to agricultural pursuits and fairly prosperous. In his report for 1838 he writes: "Keanakuck or the Phophet's Band, that constitute the largest portion of the tribe, have improved rapidly in agricultural pursuits the last four years. . . . This band of the Kickapoo are making great improvement and are approaching fast to a system of farming and government among themselves not far inferior to white civilization. They profess the Christian religion, attend closely and rigidly to their church discipline and very few ever indulge in the use of ardent spirits." Rev. Isaac McCoy, the Baptist missionary, protests in his *Annual Register*, 1836, against calling the Kickapoo Christians.

remains accompanied by many of the parishioners were borne the next day to St. Charles, where they were interred at the foot of the cross which marked the center of the Catholic graveyard.³⁵

It will be unnecessary here to attempt to characterize the founder of the Missouri Province of the Society of Jesus. The outstanding traits of his personality must have emerged distinctly in the course of the preceding narrative from out the mass of incidents and details with which he was so vitally and intimately connected. It will be enough to say that nature and grace combined to render Father Van Quickenborne admirably fitted to the career of religious pioneer and traveling missionary, which he followed for fourteen years in a new and unsettled country, in behalf of white settlers and Indians alike. He possessed a clear and orderly mind, stored with knowledge of Catholic theology as ready as it was accurate, a talent for controversy, valuable for one called on to deal with the grossest and most ludicrous prejudices, and a happy command of the vernacular which he put to good account in his sermons and expositions of Catholic doctrine. Though his health gave way under the stress of continued labor, his constitution was naturally a rugged one, suited to endure prolonged bodily exertion and fatigue. To mere physical discomfort, to physical suffering even, he was steadily indifferent. As an instance of his fortitude in this regard, it is recorded that on one occasion while he and his novices were engaged in cutting timber for the new building erected by them soon after their arrival at Florissant, one of the young men who was eagerly squaring a log by repeated blows of an ax, had the misfortune to let the tool fall on the Father's foot. Though the wound was a severe one, Father Van Quickenborne remained at his work; it was only when loss of blood made him about to faint that he consented to take a seat and have the wound bound with a handkerchief. He attempted to return on foot to the Novitiate, almost three miles distant, but was obliged to desist and allowed himself to be placed on a horse which had been sent for him. Burning with fever he had to keep to his bed for several days; then, recovering sufficient strength to walk, though by no means a well man, he was back again with his novices preparing the timber for the new structure.³⁶

Together with patient endurance of physical discomfort and pain, one saw in Father Van Quickenborne a great fund of natural energy. It was by persistent personal efforts that he succeeded in collecting the money needed to finance his various works of piety and zeal. The journey of 1823 from Whitemarsh to Florissant, the building of the St. Charles Church and of St. Louis College and the establishment of the Kickapoo Mission are instances in point. Father Verhaegen in a letter to a friend comments on Father Van Quickenborne's energetic ways.

"Our good Father Van Quickenborne is stationed at St. Charles. He is as active as a bee. Madame Lucille's building is going to rack and ruin

³⁵ *Historia Missionis Missourianae*. (A).

³⁶ De Smet, *Western Missions and Missionaries*, p. 466.

and he is determined not to prop it. He will have another house for this very useful community; he has three-hundred dollars, he will get the rest, though he will wear out six pair of shoes running through St. Louis on begging expeditions."³⁷

But it was supernatural rather than natural virtue which supplied the dynamic force to Father Van Quickenborne's apostolic career. "Our Father Superior," reported Father Verhaegen, Rector of St. Louis College, to Father Dzierzynski, "is a man of exceeding piety, full of zeal and most persevering, in a word, endowed with every good quality."³⁸ Like all truly spiritual men, Father Van Quickenborne felt that unless the inner life of the supernatural virtues was kept at a high level, mere external occupations may starve rather than strengthen the soul.

"I am very well pleased with the trip I have made," he wrote to his Superior on returning to Florissant from his first Osage excursion of 1827, "and have been amply rewarded by the divine goodness, who has pleased to give me a great desire of fraternal charity, obedience and mortification; I dare entreat your prayers that these desires may be brought into effect."³⁹

The result of this supernatural viewpoint constantly maintained in the midst of the most absorbing ministerial labors was a singleness and sincerity of purpose that never failed. A certain severity and even harshness of manner to those under his charge detracted at times from the success of his administration and made him an object of unfriendly criticism; but the severity of manner, temperamental rather than deliberate, never obscured what was patent to all, the man's utter sincerity and devotion to the best interests of religion. A Father who at one time, in writing to a Superior, had expressed himself in unfavorable terms of Father Van Quickenborne's government of the Missouri Mission, wrote some years later:

"Father Van Quickenborne has become very dear to us all. * * * I am now convinced that, all things considered, he acted according to the best of his ability and always had before his eyes, A. M. D. G."

In the death of Father Van Quickenborne the group of Jesuits, who in the twenties of the nineteenth century began to till anew the field which had been opened by the labors of Jesuit missionaries in the preceding centuries, lost their most valued and successful worker and the chief organizer of their pious enterprise. Under his administration of the new Jesuit mission in the Middle West and during the few years of labor that remained to him after his retirement from office, much was accomplished in the way of successful pioneering. The foundations of the Missouri Province were laid, an Indian school at Florissant was opened and maintained for several years, St. Louis University started on its career as a Jesuit institution, many of the outlying parishes of St. Louis built up, Catholic missionary work among the Western Indian tribes taken up in occasional excursions to

³⁷ Verhaegen to McSherry, Oct. 16, 1833. (B).

³⁸ Verhaegen to Dzierzynski. 183. (B).

³⁹ Van Quickenborne to Dzierzynski. Sept. 13, 1827. (B).

the frontier and by the establishment of the Kickapoo Mission and the comforts of religion brought periodically to the little knots of Catholic settlers scattered over Western and Northeastern Missouri and Western Illinois. We conclude with a testimony from John Gilmary Shea:

"To Father Van Quickenborne as the founder of the Vice-Province of Missouri and the Indian Missions, too little honor has been paid. His name is almost unknown, yet few have contributed more to the edification of the white and the civilization of the red man, to the sanctification of all."⁴⁰

V. FATHER VERHAEGEN AND THE INDIAN OFFICE

Much information of interest bearing both upon conditions in the Kickapoo Mission and upon the attitude towards it of government officials, is brought out in the correspondence of Father Verhaegen with the authorities in Washington in regard to the modest share of public money appropriated to his school. Transmitting to the Secretary of War under date of Nov. 5, 1837, his first report of the mission school, he writes:

"From the several letters which I have received from our Missionaries during the last three months, it appears to me that it is more than probable that many of the Kickapoos will leave ere long the land which they occupy and repair to the Red River. The Chief had several conversations with the Rev. C. Hoecken, during which he stated that his main reason for wishing to move is, that his men commit many excesses in drinking spirituous liquors. Intoxication, said he, prevails to such a degree among them that in a few years it will destroy all my people. I would prefer, Honorable Sir, to see our gentlemen employed among tribes that live at a distance from our frontier and I am decidedly of the opinion of our missionaries that the work of civilization would be promoted among such tribes in a more effectual manner. I mention these things in order that the Department may fully know what obstacles we have to surmount at present. If, therefore, our services will be accepted, we are ready to go and labor among the remotest Indian nations at any place that may be assigned to us. * * * If the Kickapoos go away, what will become of the buildings which we have erected and the improvements which we have made? Considering the manners and the inconstancy of the Indian tribes, I think that to effect any lasting good among them, it is necessary that those who labor among them should conform as much as possible to their way of living and that expensive buildings should not be constructed on their lands before they are permanently settled on farms."⁴¹

The allowance in behalf of the mission-school does not appear to have been a permanent one, so that Father Verhaegen could count upon its annual payment. In March 1839 he inquired of Commissioner of Indian Affairs Harris first, whether he might draw upon the Department for the balance of the \$500 allowed him when he was in Washington in the spring of 1838, and secondly, whether he could rely upon further aid from the Government in behalf of the Kickapoo establishment.

"Before I conclude," he writes, "I will barely remark to you, Honorable Sir, that we have at present three schools among the Indians and that, should

⁴⁰ Shea, *Catholic Indian Missions of the United States*, p. 466.

⁴¹ Indian Office Ms. Records.

all government aid be refused to me, I would be under the painful necessity of carrying on the work with private means alone. No account of the Kickapoo School was sent to the Department last year for this only reason, that I could add nothing new to the exhibit already forwarded and that, far from increasing, the number of pupils, owing to the unsettled and wandering condition of these Indians, has averaged but eight during the year."⁴²

To the Indian Office an average attendance of eight appeared to indicate too slight a measure of success to warrant a continuance towards the school of government support. Accordingly, a communication from Mr. Kuntz of the Indian Office to Father Verhaegen in the summer of 1839 informed the latter that the appropriation of \$500 in behalf of the Catholic Kickapoo School would thenceforth cease. In his distress at this intelligence the Father turned to his friend, Senator Benton, to whom he addressed the following protest:

August 10, 1839.

Honorable Sir:

When I had the satisfaction of enjoying your presence during your recent visit at the University, I took the liberty of mentioning to you that for some reason or other the Department of Indian Affairs refused to pay me a balance of \$250 due to our Kickapoo school and that I had been informed that all further aid towards same establishment would cease with the expiration of the last half year. I have now the pleasure to state, Honorable Sir, that Major Pilcher has had the goodness to settle my account up to the 1st of July. This is, of course, as it ought to be. But, Honorable Sir, I cannot help thinking that the whole Catholic population of the United States has reason to complain of the withdrawal of the little assistance which Government had hitherto lent me in conducting schools among the Indians. The words "whole Catholic population" may perhaps surprise you. I will therefore explain myself. You recollect that about two years ago all the Bishops of our Church assembled in Council at Baltimore. They represent this population. Now it is well known that during their session they unanimously requested the Society of which I am a member to embark in the work of the civilization of the Indian nation west of the State of Missouri. In consequence of their appeal to us, we undertook the work and the present Superintendent of Indian Affairs at St. Louis is acquainted with the success that has attended our exertions. I need not enter into more details, Honorable Sir, to convince you that while other denominations are patronized in their efforts to ameliorate the condition of the savages, it would prove exceedingly painful to my fellow Catholics to hear that they are entirely excluded from a share in the funds created by the Government for education purpose. I candidly mentioned in one of my letters to the Department that our school among the Kickapoos is badly attended and behold, a circumstance which exists, I believe, in every school of the kind, is assumed as the ground on which the annual allowance is withdrawn. It does not belong to me, Honorable Sir, to dictate to the officials of the Government the course which they are to pursue; but if I be compelled to give up my labors among the Indians for want of public encouragement, I trust that you, in particular, will not be offended at my stating to the world the cause of my proceeding.

I remain, with highest consideration, Honorable Sir,

Your devoted servant and friend,

P. J. VERHAEGEN.⁴³

Father Verhaegen's protest was submitted by Senator Benton on November 7 to the Commissioner of Indian Affairs with the Senator's

⁴² Indian Office Ms. Records.

⁴³ Indian Office Ms. Records.

opinion in favor of the continuance of the grant. In the meantime, Major Joshua Pilcher, Superintendent of Indian Affairs at St. Louis, had also intervened in behalf of the Catholic Kickapoo school. Under date of August 19 he wrote to Commissioner Crawford:

"In looking over the correspondence between him (Mr. Verhaegen), Major Hitchcock and the Department on the subject, I found with regret a letter from Mr. Kuntz to Mr. Verhaegen discontinuing the little allowance of Five Hundred Dollars to the Catholic Mission for civilizing the Indians; and without questioning the correctness of Mr. Kuntz' motive, I beg leave to assure both you and him that it has been done under a mistaken apprehension of the relative degree of usefulness of the different missionaries among the tribes; as, from personal observation, I am enabled and will take the occasion to state that the Catholic missionaries are operating more effectually than all the missionaries I have seen north of Ft. Leavenworth; and that so far from being abandoned by the Government, there is no Society more deserving its patronage and protection. And under these circumstances (with due deference to Mr. Kuntz whose decision seems to have been based upon a report of Mr. Verhaegen relative only to the Kickapoo school, in which he was **honest and candid**), I would respectfully recommend that he be reinstated in his allowance and if it be not wholly incompatible with other permanent allowances out of the civilization fund, that the allowance to the Catholic mission be **doubled**. These gentlemen go into the country with no other view than that of furthering the benevolent objects of the government, they carry with them no little 'notions' for traffic, neither do they sell the accumulation of property; and however the efforts of all may fail, it is obvious that to effect a great change in the moral character of the Indians is the constant aim of the Catholic missionaries and that their present efforts are directed to that single object without regard to personal comfort or emolument." ⁴⁴

The representations of Major Pilcher and Senator Benton had the desired effect. Father Verhaegen was informed by Commissioner of Indian Affairs Crawford that the allowance of \$500 would be continued for another year, but that a further continuance of this appropriation would depend on the future success of the school. Father Verhaegen, in acknowledging the Commissioner's favor, was too honest to promise a success which he could not count on.

"Permit me, Honorable Sir, to tender you my cordial acknowledgement for the favor conferred on the Missouri Catholic Association by the Department. My endeavors shall not be wanting to render the school more prosperous than it has been last year, but as this cannot be effected without the co-operation of the Indians and may, of course, be impeded by circumstances beyond my control, I cannot predict what will be the result of my efforts. At all events I will state the truth in my communication to the Department, let the consequence be what it may." ⁴⁵

As a matter of fact, the truth was stated without reserve by Father Verhaegen in a letter to Crawford, September 1, 1840.

"I promised to acquaint you with the success of this (Kickapoo) establishment and made the necessary inquiries. I learned from the Missionaries who conduct said school, that in the course of last year from twenty-five to thirty pupils have frequented it; but I am bound in justice to add that the number

⁴⁴ Indian Office Ms. Records. Joshua Pilcher (1700—1843) was appointed by President Van Buren to succeed General Clark as Superintendent of Indian Affairs at St. Louis, on the death of the latter in 1838. Billon, *Annals of St. Louis in territorial days*, p. 254.

⁴⁵ Indian Office Ms. Records.

of those who regularly attended averaged only ten. You conceive, Honorable Sir, that my expenses for a small Indian school are just as great as they would be for a large one, since the teacher is equally to be supplied. Hence, should the Department decide that the allowance is to be discontinued, it would not belong to me to object to the decision; but I would be unable to meet the expenses. Consequently, Honorable Sir, on the decision of the Department will depend the continuance or discontinuance of our exertions for the civilization and instruction of these Indians." ⁴⁶

VI. THE MISSION SUPPRESSED

The Government appropriation to the Catholic Kickapoo School seems to have been finally withdrawn towards the end of 1840 and with the passing of that year the Jesuit Mission among the Kickapoo closed its doors. When in May, 1838, Father Verhaegen visited the Mission for a second time, he met the chief Pashishi, who implored him not to remove the Fathers for at least another year. "It is I who invited you to come here. I send my children to your school. You have done more good here in a year than others have done in five or six. You have cured our children of smallpox, you have befriended us in our needs, and you have been kind even to the wicked. The storm which makes the thunder roar above your heads will not last forever. The Kickapoo will change their conduct. Wait at least for another year and then I shall tell you what I think." Within the year Pashishi himself, vexed at the annoyance he had to suffer at the hands of the Prophet and his band, moved with some twenty families to a locality about twenty miles distant from the Mission. With the departure in 1839 of Pashishi and so many of his people, the band favorably disposed to Mission was practically dispersed and there remained only the Prophet's following from whom the Fathers could expect nothing but ill-will and even persecution. ⁴⁷

About Christmas 1840, Father Herman Allen of the Potawatomi Mission at Sugar Creek passed through Westport, near the mouth of the Kansas river, on his way to the Kickapoo Mission on business connected with the closing of that establishment. He found a fellow Jesuit, Father Nicholas Point, residing in Westport at this time as parish priest of that frontier settlement and invited him to be his companion on the journey. Father Point was shocked at what he saw in the Kickapoo village. "Here had our missionaries been laboring for five years in their midst," he exclaims, "and yet on Sunday during Mass you could scarcely see more than one of them in attendance at the chapel." He found Kennekuk, the prophet, still lording it over the Kickapoo. "By his cool effrontery and persevering industry, this man, who is a genius in his way, succeeded in forming a congregation of three hundred souls, whom he used to assemble in a church which the United States Government had built for him, and palsied all the exertions of four missionaries of the Society." Father Point had a chance to inspect the prophet's temple, which suggested a stable in its lack of

⁴⁶ Indian Office Ms. Records.

⁴⁷ *Litterae Annuae*, 1838. (A).

cleanliness. Yet the Indians listened open-mouthed to the charlatan as soon as he began to speak of his revelations. The proof of his mission was a chip of wood two inches wide and eight long, inscribed with characters symbolical of the doctrines which he undertook to teach.⁴⁸

The failure of the Kickapoo to respond to the missionaries' efforts in their behalf gave the latter abundant opportunities to exercise their ministry abroad. Besides making frequent excursions to the Indian tribes south of the Kansas river, they said Mass and administered the Sacraments regularly at Fort Leavenworth, five miles from the Mission, where to be found among the soldiers a number of Irish and German Catholics. On such occasions music was often furnished by the soldiers' band, which was likewise heard at the greater church festivals in the Kickapoo Catholic Chapel. Such an occasion was the Christmas of 1838 when the Prophet himself deigned to be present at the Catholic services. Besides attending Ft. Leavenworth the Fathers frequently crossed the Missouri river on missionary excursions through Jackson, Clay, Clinton and Platte counties in western Missouri.⁴⁹

The question of continuing or suppressing the Kickapoo Mission was frequently before Father Verhaegen and his Consultors in St. Louis. At a meeting held April 23, 1838, it was resolved not to abandon the Mission, even though the Kickapoo moved away. However, the next two years developed such a hopeless situation at the Mission that it was decided September 19, 1840, to suppress it. Father Eysvogels and Brother Claessens were directed to go to Sugar Creek and Brother O'Leary to the Novitiate.⁵⁰

The final incident in the history of the Kickapoo Mission has been put on record by Father Point.

"On the first of May, 1841, Father Point went from Westport in order to consume the last Sacred Host which remained in the tabernacle of this poor mission. He arrived at the Kickapoo village towards sunset. The first news that he heard upon dismounting from his horse was that about a mile from

⁴⁸ *Recollections of Father Nicolas Point*, tr. in *Woodstock Letters*, from French Ms. original in Archives of St. Mary's College, Montreal.

⁴⁹ The *Kickapoo Baptismal Register* (Archives of St. Mary's College, St. Mary's, Kansas) contains numerous entries of baptisms administered by the Kickapoo missionaries in Independence and Liberty, Mo., among the French settlers at the mouth of the Kansas and in the counties of western Missouri organized out of the Platte Purchase.

⁵⁰ The Kickapoo school conducted by the Methodist Episcopal church was apparently closed about the same time as the Catholic school, being supplanted by the Shawnee Manual Labor school under the direction of Rev. Thomas Johnson and J. C. Berryman. The 1839 report of the Kickapoo school is signed by Miss Lee, one of the teachers. "The school numbers sixteen scholars and has averaged that for a year or two past. These are tolerably regular, though of late through the detrimental influence of the prophet and others, we have found it difficult to keep the children in regular and orderly attendance; and it seems to me that at present it is almost impracticable to keep the school under good discipline and management, while the children can, at any moment when they become dissatisfied, abscond and go home with impunity." Report of Commissioner of Indian Affairs, 1839.

there a pagan was at the point of death, and consequently in great danger of losing his soul. He obtained an interpreter without delay and proceeded in haste to the house of the sick man, whom he found in despair as regards both body and soul, for the only words he uttered were these: 'Everyone deserts me.' 'No, my brother, everyone does not desert you since I, who am a Black-gown, have come to help you, and this is certainly by the will of the Great Spirit Who wishes to save you.' At these words the dying man rallies, confidence springs up in his heart, the minister of divine mercy speaks to him as is befitting such circumstances, and most satisfactory replies are given to all his questions. I helped him to repeat the acts of faith, hope and charity, and as death might take place at any moment, I asked myself why should I not baptize him without delay. The remembrance of St. Philip and the eunuch of Queen Candaces came to my mind, and regarding this as an inspiration of the Holy Ghost, I proceeded forthwith to the administration of Holy Baptism. On the morrow, he exchanged this perishable life for, as I hope, that life of bliss which will last forever. Was not this the sweetest bouquet which the missionary upon his first entrance to the field of labor among the Indians could offer to the Queen of Heaven, on the very day when the month consecrated to her honor begins? But how inscrutable are the judgments of God! This same day was the last of a mission which had been plunged into the deepest abyss of moral degradation by the scandalous conduct of people who pretend to civilization."⁵¹

Thus ended in something like failure the Kickapoo Catholic Mission set on foot by Father Quickenborne as the beginning, long delayed, of Jesuit missionary enterprise among the western Indian tribes. As to the Kickapoo themselves, they long remained as they were during the period when the Jesuits sought with vain expenditure of energy and zeal to uplift them to a respectable level in civilization and morals. Six years after the Father withdrew from the Mission, or in 1846, Francis Parkman, the historian, visited the Kickapoo village as he started from the frontier to pursue the windings of the Oregon Trail.

"The village itself was not far off, and sufficiently illustrated the condition of its unfortunate and self-abandoned occupants. Fancy to yourself a little swift stream working its devious way down to a woody valley; sometimes wholly hidden under logs and fallen trees, sometimes spreading into a broad, clear pool; and on its banks, in little nooks cleared away among the trees, miniature log houses, in utter ruin and neglect. A labyrinth of narrow, obstructed paths connected these habitations one with another. Sometimes we met a stray calf, a pig, or a pony, belonging to some of the villagers, who usually lay in the sun in front of their dwellings and looked on us with cold, suspicious eyes as we approached."⁵²

⁵¹ Recollections of Father Nicalos Point in *Woodstock Letters*.

⁵² Parkman, *Oregon Trail*, p. — The Catholic Kickapoo Mission house built by Father Van Quickenborne, stood on the farm of C. A. Spencer, by whom it was occupied as a residence until 1920, when it was demolished. "The old Mission was built of immense native walnut logs, hewn square, notched at the ends and fastened together with wooden pegs. The walnut still is considered valuable for it is in a perfect state of preservation and so thorough was the workmanship of the builders that the building was in a good state of repair up to the time workmen recently began to raze it. After its days of usefulness as an Indian Mission had passed, the old building was used as a hotel in 1854 under proprietorship of a man named Hays. The same year A. B. Hazzard published one of the first Kansas newspapers, "*The Kansas Pioneer*" there. In "border war" days it was headquarters for the famous organization "The Kickapoo Rangers" and in 1857 a United States Land Office was opened under its roof, the office being moved to Atchison in 1861." Lawrence, *Kansas Journal*, 1920.

In later years Jesuit missionaries were occasionally brought into touch with the Kickapoo. In November 1861, a Father from St. Mary's Pottawatomie Mission in Kansas visited them in a ministerial capacity and was kindly received; furthermore, several boys of the tribe were in attendance at the St. Mary's Mission school in the 'sixties. But resident missionary work among the Kickapoo **was never again** undertaken by Jesuit hands.

GILBERT J. GARRAGHAN, S. J.



AN ADVENTURE OF LUCILLE ST. PIERRE AMONG THE OSAGE¹

During the Winter of 1847 Miss Lucille St. Pierre, a respectable young lady of New Orleans, was sent by her father to St. Louis on a special business. Mr. Anthony St. Pierre had, for several years, been acting agent for Mr. Benoit De Bonald, a French botanist, whose charge was to supply the Paris botanical gardens with a special collection of a complete North American flora. To succeed with facility in this undertaking, Mr. Benoit De Bonald had classified his flora according to the different States and Territories of the Union. These he had subdivided into special departments, appointing to the head of each persons residing in these places and well capable to conduct this gigantic work with success. Knowing that Anthony St. Pierre was in correspondence with several French merchants of St. Louis, who, long since, were dealing with Indians, especially in that part of the Indian Territory now in the State of Kansas, he appointed him to see to that section of country, and wished him to procure a correct flora of the Neosho and Verdigris valleys.

Mr. St. Pierre, being in rather advanced age, and charged with the care of much other business, he thought he would trust this work to the care of his daughter Lucille, who was about 20 years of age and known by all as well qualified to attend to it. Old Mr. St. Pierre in young days had been dealing for some years with the mercantile house of Chouteau of St. Louis and was a warm friend of Mr. Edward Chouteau as well of Michael Giraud, his main Indian clerk. And now he directed to them his daughter, that she might reach safely the far Neosho, where these gentlemen were at that time carrying on a very extensive trade with the Indians in general, but particularly with the Osages.

¹ The account here reproduced is Chapter XI. of an unpublished work on the Osage Indians by Father Paul Mary Ponziglione, S. J., for thirty years missionary at the Catholic Osage Mission, (now St. Paul), Kansas. The MS. is in the Archives of St. Louis University. Though certain details of the narrative are very probably conjectural only, there can be no doubt that the substance of the incident recorded is historically true. The participants are of course not invented characters of the author but were all actual persons associated in some way with the Osage Catholic Mission. Only here and there has Father Ponziglione's often unconventional English been amended by the Editor.

It was the 1st of February when Miss Lucille St. Pierre left New Orleans, and, after a rather tedious navigation of many days, at last landed at St. Louis, where she was most kindly received by the Chouteaus. Mr. Edward being daily expected from his trading post on the Neosho, the young lady was requested to delay her departure till after his coming. In fact, he was coming a few days after her arrival, and, having purchased a large supply of spring goods, by the 12th of March, left with Miss Lucille for Kansas City on Captain La Barge's Steamboat. The Missouri, not being as yet fairly opened, they ascended it very slow, and, meeting with no accident, reached Westport's landing about the end of the month. Here they became the guests of Mrs. Menard Chouteau, a most accomplished lady, known through the whole West for her hospitality. Several days having been employed in getting ready to cross the 140 miles of desert prairie standing between Kansas City and the Neosho, Mr. Edward's outfit left, and, after two weeks journey, at last, on the 15th of April, reached the mouth of Flat-Rock, where Mr. Edward's residence was. The unexpected appearance of Miss Lucille was quite a surprise to Mrs. Rosalia, the wife of Mr. Edward Chouteau. This lady was a well educated Osage half-breed. She received Lucille with great cordiality and wished her to make herself at home with her. But Lucille, knowing that her father's preference was that she should rather stay with Mr. Michael mentioned gentleman, whose residence was some seven miles up the Giraud, declined her kind invitation and went to stop with the now Neosho, west of the place where at present stands the city of Erie.

Mr. M. Giraud, having no children, looked on Lucille as a very valuable acquisition to his family and treated her with parental affection. The season of spring, being now beautifully developed, Lucille prepared herself for her work and, by the end of May, she had already begun her Neosho flora. She is out every day on the high prairies east of Giraud's home, looking for blossoms. Not being acquainted with the country, Mr. Giraud allows her as a companion and guide in her excursions a very interesting Indian child by the name of Angelica Mitce-ke, whom he was raising and loved and looked upon as if it had been his own. The gentle training Angelica had received from Mr. Giraud had so much tempered her wild character that no one could believe that there was one drop of Indian blood in her. As she spoke the French with a very correct accent, Lucille could not help but love her and she now began to consider her and love her as if she had been her natural sister.

Close to Mr. Giraud's home the Neosho is meandering through a charming timber land and this was a favorite place of resort for our florists during the hot hours of the day, for here the air was cooled by large shade trees and the ground was carpeted by a variety of rare flowers. On the 27th of June Lucille has just come with Angelica to this nice spot, when some young squaws, being on their way to their wigwams, happened to be passing by. Well knowing that the French girl was collecting flowers, they presented her with a beautiful bouquet.

Lucille was very much pleased at their kindness, and wished to know where they gathered such sweet blossoms. To this they simply replied: "On the hill far west." Once they had gone, she asked Angelica whether she knew the place where these flowers were growing. "Oh, yes," was her answer "way yonder on that high bluff" pointing at it with her finger. "The boys" she added, "call these flowers *Chishunshi glasca*, which means Love-flower because when they wish to make us a nice present, they will bring us a bunch of them."

This was enough to excite Lucille's curiosity and she makes up her mind to go to find the place and make a good collection before the blasting heat of July would set in. To this effect she told Angelica, that she intended to go to that hill on the next day, "and you, my child," she said, "do not forget to take a lunch in your basket, that we may not need to come home for dinner." However, noticing that they would have to cross the river in a small canoe, she seems to be perplexed in her mind, and, looking at Angelica with some anxiety she said: "But, my dear child, I see that we will have to cross the river, and who is going to paddle the skiff for us?" To this Angelica replies: "I will; I am well used to it. Whenever uncle Giraud wants to go to the other side to gather wild onions and strawberries, I always paddle the canoe for him." This answer did fully satisfy Lucille and nothing more was said about it.

The sun had risen as bright as ever and the sky looked as pure as a nice crystal, when, at the balmy breeze of the 28th of June, our florists were out for the West. Hardly had they reached the bank of the river, when, in the twinkling of an eye, Angelica leaped in the canoe and coasting along with masterly hand she invited her companion to come on board. Lucille steps in very cautiously and seats herself at the helm; meanwhile that Angelica softly but steadily begins to row. The water being very calm in but a few minutes they land on the opposite bank. Here, leaving the lunch basket in the canoe, both spring on terra firma, and, twisting the line of their little boat to a sapling, both start at work. No body living on that side of the river, the ground is literally all dotted with quite a variety of flowers. On they are going at random, picking up only the choicest, and, at every steep, they advance deeper and deeper into the woods whose shades were most agreeable. Having been at work for nearly two hours, they began to feel a little fatigued and hungry. As the sun was fast advancing toward the meridian, they concluded to rest for a while and eat their lunch. "But," exclaimed Lucille, "where is the basket, my child? Let us go back to the river for we left it in the canoe." At once they start, taking one of the several trails close by. They come to the river, indeed, but no canoe could be seen. "This is not the place we landed at" says Lucille, "my dear Angelica, let us go farther down." So they do, but nowhere a vestige can be seen of their skiff. And no wonder; for, not having been properly hitched, the continual motion of the water had caused the line to become looped, and, at last, the canoe floating free, was carried down the river.

Now, Lucille realized the critical situation they were in, and looking quite earnestly at Angelica, she asks her whether she knows where they are. And, the child, answering very indifferently, "I do not know," she cried out: "Oh, my dear, we are lost! What shall we do? Where shall we go?" The innocent little girl looks all around as one who is bewildered, and at once bursts in a most pitiful wailing. Lucille embraced her, and, though she is mixing her tears with those of her companion, she tries to console her. Seeing that it was useless to depend any longer on her as guide, she tells her: "Come on, my love, let us go up the river, for I think we left our canoe somewhere higher up." And they began to walk up and down without noticing that they were frequently returning on their steps. They passed the whole of the long afternoon going through the woods, frequently calling loud for help, but they were already too far off, and no one could hear them. And, lo, night came at last. Broken down with hunger and fatigue, they lay on the bare ground for rest.

Meanwhile, as the two girls were in a state of distress, the mind of Mr. Giraud was under a great excitement. The missing of both at usual dinner time was a thing quite unprecedented, but Mr. Giraud did not make much of it, for, the girls being very familiar with the Pappin's family living at a short distance, he supposed that, likely, they had gone visiting their friends. When, however, towards evening he returned from his trading post on the In-ska-pa-shou creek and found out that they were as yet missing, he grew uneasy, and, calling on the Indian boy who was herding his horses, he dispatched him to the Pappin's residence to bring back the two girls, who, in his opinion, most certainly were there. In a very short time the boy returned with the message that they had not been there that day. On hearing this, Giraud clapped his hands, exclaiming: "By Napoleon, where can they have gone?" Here, however, the idea struck him that they might have gone down to the Mission to pay a visit to Mr. E. Chouteau who had repeatedly invited Lucille to go to pass a few days with his wife. And, if such would be the case, they would not return until the next morning. He felt satisfied that certainly this was the case, but, as it was not too late, he told the Indian boy to hurry up with his supper and, after that, to go down to the Chouteaus to ascertain whether the girls were there and return without any delay with an answer. It did not take long for the boy to get through his supper, and off he was, flying in a gallop over the prairie to the Chouteaus, and, finding that the two missing girls were not there, he at once returned home. It was just getting dark. Mr. Giraud was cooling himself on the veranda of his house when, hearing the boy coming on the premises, he halloes at him, saying: "Well, did you find them?" But he answered that they had not been there. At hearing this the old gentleman cries out in a frantic way: "Oh, my poor children! where are you gone? What has ever happened to you?"

It was too late now, and, the night being very dark, all search after them had to be put off to the next morning. That night was a terrible

one for M. Giraud. He could not persuade himself that the two girls were lost, yet it was a cruel fact that both were missing. "Would it be possible" he now and then would say, "that they have been kidnapped by some Indian?" And here all kinds of most villanous crimes would parade before his mind. At times he thinks he hears Lucille crying and calling on him for protection; then he imagines he sees Angelica knocked down senseless by some wicked man, and, in his excitement, beating the air with his clenched fists, he would say: "By my honor, I shall avenge you both my dear children, if I can only find out where you are." This excitement brough upon him a kind of temporary mental aberration. That night he never slept and in his drowsiness he would frequently repeat the names of his dear missing ones.

At last, the morning of the 29th came, and Mr. Giraud declared that he himself would go in search of his children. Calling on his Brave, an Indian by the name of Kula-shutze (Red Eagle), he tells him to go quick to the prairie and get him his best charger. And, while the Brave is gone, he paces through the timber close to his house thinking on what he should do and where he should first go. Stepping on the familiar path leading to the river, he follows it almost instinctively to the ordinary crossing. Here, noticing that the canoe had gone from its moorings, he wonders who might it be that took it off. At once the idea strikes him that, perhaps, the two girls might have got into it, and, not being able to manage it, might have drowned. At such an idea, the whole of his body shakes as if struck by an electric flash! He quickly examines the trail and, indeed, sees on it very distinctly the footprints of both the girls as yet fresh on the ground. This settles the question with him; his dear ones are undoubtedly lost, and he begins to moan as a man in despair. The Indians as well as the white employees working on his premises hearing him hasten to come to see what might be the matter, and, after again and again examining the footprints left on the sand, all can come to but one conclusion, that, namely, the two unfortunates must have tried to have some sport with the canoe, they must have capsized, and both were drowned. All that now remains to be done is to search for the bodies. To this effect, two skiffs are procured, one from Mr. Pappin, the other from Mr. Swiss, and several young men volunteer to run down the river to recover the bodies, if possible. Meanwhile, as this is going on, Mr. Giraud, feeling more nervous than ever, comes to Osage Mission to take advice from Mr. Edward Chouteau concerning the best way to follow in notifying Lucille's parents concerning this most terrible accident. But there was no time to lose. Edward Chouteau quickly calls on his friends and starts them down along the river, sounding the Neosho and searching every nook and point where, generally, large amounts of driftings are left by the main current. This done, he advises Mr. Giraud to return to the house and resign himself to what has happened. "And take time," says he, "do not be too quick in informing Lucille's parents about this unfortunate affair until we get more information."

Twenty-four hours have now passed since the two girls had left

home. Having had nothing to eat, after rambling up and down the whole preceding day to no purpose, it is no wonder if both were fatigued and exhausted. In such a condition both lay down on the bare ground to take some rest. Angelica, unconcerned about the dangerous situation they are in, soon falls asleep and looks as happy as a child can be in its couch. Not so with Lucille! That night was a frightful one for her. Indeed, there was no rest for her, not so much on account of the novelty of her lodging, as for the noise kept up during the whole night by the hooting of owls and wild parrots as well as by the confused barking of wolves lurking through the woods in search of some carrion. She had never been used to that sort of serenade and, being naturally most sensitive, her imagination saw terrible visions. She thought that surely hostile Indians were camping in the vicinity and that the noise she heard was coming from them. She trembled for fear, thinking that, after a while, some of them hunting around might discover her and Angelica, and, in such a case, they both would be killed. At last, about daylight, she stands up for a few minutes looking all around and, noticing that everything was quiet, she moves a little further up where the grass seems to be more glossy, and, stretching herself on it, tries to get some sleep, if possible. And, lo, meanwhile she is gazing at the morning star lightly rising over the horizon and shining most brilliantly through the trees, she feels as she was charmed by an invisible power and gradually it rapt her into a calm slumber, in which she could have hardly passed a couple of hours, when at once she is awakened by the screaming of Angelica, who, having raised her head and found out that Lucille was no longer by her side, thought herself to have been abandoned by her. Her fear, however, was soon dispelled for in but a few minutes she noticed her companion coming to her. Oh, how happy the poor child did feel in seeing her again. Here both looked around to see whether they might recognize the place they were in, but all in vain. Everything was new to them; silence reigned supreme in the forest and was only occasionally interrupted by sudden gushings of wind through the trees.

Lucille had been educated by pious and devout parents, who, from her childhood, had taught her to fear God and, at the same time, to trust in His assistance, especially in moments of danger. Now, the unexpected adventure calls to her mind all those salutary teachings, and, full of confidence in God's power, looking at Angelica with motherly love, "My dear child," she says, "we are lost and likely will have to die in these woods. God, however, can save us both if it so pleases Him. Let us both kneel down and pray to Him to be merciful to us." Having said this, both kneel and pray most fervently for a while. Next, standing up to see in what direction they had better go, they conclude to follow up the river, always in hopes of finding their canoe. And, now they are starting when an idea strikes Lucille's mind and she says to herself, why could we not leave here some mark that we might recognize the place in case that in our wandering around, we might return to this spot. Besides, who knows that after time, people, passing

by this place, directed by this mark, may find our remains and notify our friends about our death. Here she takes from her head a large red silk handkerchief and tied it to a limb of a tree standing by and overlooking the river. Next, noticing at a short distance a buffalo's skull well bleached by the weather, she writes on the flat bone of the forehead: "We are lost; have nothing to eat; are going to die. O, you that happen to find our remains, for God's sake bury us both together. Lucille and Angelica, June 29th, 1847." Having placed the skull in a showing position at the foot of the same tree, they go along through the woods, not knowing where, and look for wild fruits for both are hungry.

The men sent by Edward Chouteau to look for the bodies of the supposed drowned girls returned about sun-down saying that they had neither found or heard anything concerning them and, as the river was yet high and its current quite swift, it would be useless to look after them any further, for by this time they were out of reach. Hearing this Edward showed great distress in his countenance and, after a while, exclaimed: "Poor girls; this is too bad, but no one can help it." The sun had sunk in the far west and in Edward's house it looked as if a funeral had taken place in it. Knowing with what anxiety Mr. Giraud was expecting some information, he springs on his horse and hurries to his friend's residence. He finds him pacing to and fro on his veranda. As soon as Giraud notices his coming, he calls on him with great excitement, saying: "Well, what news, my friend?" "No news," was the cool reply that sounded through the air. This answer strikes Mr. Giraud as if it had been a thunderclap. Tears streamed from his eyes. His sobs for a while do not allow him to utter a single word. At last he cries out: "My dear friend, we will have to give them up! But, tell me, what shall I write to Lucille's father? He had trusted her to my care; he wanted me to be a father to her, and I have lost her, and so have I lost her that I can give no account of her. Oh, Edward, get me out of this trouble; do you write for me to him, for my grief is such I am unable to do it." Mr. Edward promised that he would attend to it, and returned to his family.

He hardly had gone when a sturdy young man, by the name of Isaac Swiss, an Osage half-breed, who was taking care of Mr. Giraud's store on the "In-ska-pashu", stepped in and, throwing on the floor half a dozen of nice ducks, said: "Mr. Giraud, here I am, as you see; to-day I had very good luck; I did not miss a single shot, but I was not quick enough to overtake a big deer, whom I met at the crossing of the creek. As the fellow sighted me, he whirled at once, and, upon my word, he did jump and run. I never before did see the like. I followed him through the timber between brush and briars, when the buck plunged into the river and swam to the other side. I lost my game." Having given his account of his adventure, he sat down to fix up his pipe and have a good smoke. Then he continued: "Mr. Giraud, trade is very good at present, but when will your summer goods come in? The Indians are anxious to leave on the usual hunt but have neither powder

nor lead. In how many days do you think our teams will return from Kansas City?" "In a few days" Mr. Giraud replied, "my goods are due, but the late rains made the roads so bad that the boys cannot travel fast." "But, now," said he, "you had better go to take your supper for it is getting late."

After supper Isaac returned to the veranda to enjoy the fresh air, and, seating himself comfortably on an old box, fills up his pipe and, having emitted from his mouth two big puffs of smoke, he said: "well, Mr. Giraud, "did you, to-day, see any of the surveyors?" "Why, no," replied the old gentleman, asking: "Did you see any of them?" "O, no, sir," he answered, "but I saw their signal about two miles below our store. I suppose they must have crossed the river south of Trading Post." "Why, is it possible?" Giraud remarked with some excitement, "this is good news, Isaac! I, indeed have not seen any of them to-day, but, as you well know, I am expecting them, for, as I told you other times, they are talking of opening a coach road from Independence, Missouri, to Santa Fé, New Mexico, and it would be of great advantage to us if this road would pass by our store. Now, tell me, Isaac, do you think the river will be fordable by to-morrow morning?" "Not at this point" was Isaac's reply; "but," said he, "it will be likely fordable at the upper crossing." Here Mr. Giraud stood up and said: "Well, I think so, myself. See, now, my boy, we must not lose the opportunity of seeing these surveyors, and induce them by all means to run the road by our store for this would increase our business considerably. I think the best we can do will be that to-morrow morning we hurry up and overtake them; I am confident we will succeed."

And now Mr. Giraud retired to his room for rest. Isaac needs neither room or bed; he just lies down on a pile of buffalo robes under the porch, and, as the cowboys are used to say, he soon sleeps as sound as a log.

The morning of the 30th was as bright as one could wish it. A gentle breeze from the east was cooling the atmosphere and making it very agreeable for an early riding. Mr. Giraud and Isaac were both on the move in search of the surveyors. Coming to the upper ford of the Neosho, they had no difficulty in crossing it. "Now," Mr. Giraud asked Isaac, "on what direction was it that you saw the flag," Isaac pointed to the west. Then both turn their course up the river between brushwood and fallen trees, following no road, for, in fact, there was none. They had been going for about half an hour, when Isaac, always in good humor, cried out: "Hello, Mr. Giraud, look way yonder; there is the surveyor's flag. "Why," replied Giraud, after looking at it very attentively, "that is not the regular flag, but, perhaps, they have dropped the real one somewhere and that might be a substitute for it. Anyway let us keep on and, once we will be on their tracks, we will soon overtake them, for they cannot be very far. However, as we do not know what kind of people we might meet, let us load our guns to be ready for our defense, if needed, for you know, my boy, that of late several

negroes who ran away from their masters in Missouri have been nestling through these woods and they are a very desperate set of fellows.

Both loaded their rifles and on they kept traveling till they came to the place and saw that the supposed flag was nothing else than a red silk handkerchief hanging from a branch of a tree. Mr. Giraud looked at it most carefully, and, at once, exclaimed: "Isaac, oh, dear, this is Lucille's handkerchief! Yes, I know it well; I bet her mark is on it!" Alighting in a great hurry, he almost steps on the buffalo skull, which stood at the foot of the tree. At first, he had not taken notice of it, but now, as it was in his way, he looks at it with attention and sees some writing on it. At the sight of it, he seems to be bewildered; just as if he had seen a ghost. A convulsive sensation comes over him; he looks as if he were under the influence of a charm. However, he soon recovers his presence of mind, and stooping down he reads the writing. He recognizes the hand; he understands the meaning of the notice, and, standing up, with a countenance full of excitement, he cries out: "Thanks be to God we came on their tracks; they may, as yet, be alive. O, Isaac; I now know all about it. This is not a surveyor's flag, as you thought, but it is a signal of distress put up yesterday by Lucille and Angelica. Who knows where they may be at present! But, they cannot be very far from this place. We must find them. Suppose you keep going on west along the river and I shall at the same time go south. Not to get astray one from the other let us have an understanding. If you happen to meet them, fire, at once, two consecutive shots, and I shall come to you. In the case I should find them I shall do the same, and you will come to me.

Here they start leading their horses by the bridle, stepping very cautiously, and taking notice of every inch of ground as they advance on their way. Mr. Giraud has already walked a distance of nearly two miles, when he discovered them. They both were lying on the ground, apparently as if sleeping. It is easier to imagine than to describe what were the feelings of the old gentleman at that moment. He first calls on Lucille, next on Angelica, but receives no answer. He approaches more closely and sees that they are alive, but in such a state of exhaustion that they are unable to speak or move. However, they are both conscious, and, seeing the familiar face of their friend, their eyes sparkle with joy, a smile comes on their lips. Mr. Giraud, without any delay, gives the conventional sign, and, in a short time, Isaac is galloping to the spot. As soon as the old gentleman sees him coming, he exclaims: "My boy, hurry home as fast as you can and tell Wha-ta-hinka that I found my two children; they are both living, but so weak that for a couple of days they won't be able to move from this place. Tell him to stop all other work, and bring his wife here to take care of them. Next tell my housekeeper to give you a lunch for them for they had nothing to eat during the two last days." Isaac did as he was ordered, and in about two hours returned with the lunch.

Wha-ta-hinka, who was an old and faithful servant of Giraud's family, understood at once what the emergency was calling for. He

quickly had a couple of pacing horses ready, and, in the afternoon, he and his wife came with a regular outfit and plenty of provisions. As he was approaching to the place, his wife began to cry and lament in a most heartrending strain, just as if she had lost some of her children. She kept up her doleful tune for quite a while, as it is customary among the Osages when they meet a friend they have not seen for a long time. And, having complied with what she looked upon as a duty of sympathy, she goes to work and in less than one hour she had put up a very comfortable wigwam. In this Mr. Giraud, with that adroitness characteristic of a French gentleman, moved his two proteges, and, seeing that the good squaw had brought with her an abundance of whatever might be needed, he returned to his house and dispatched Isaac down to Osage Mission to inform Mr. Chouteau of all that had happened. The good news soon spread all around, and people all over the settlement felt happy in hearing how the two missing girls had been found.

By the end of three days, the 3rd of July, they had both recovered and were able to return home. Now, all Giraud's friends came to congratulate him and wished to hear from Lucille the account of their adventure. And she would again and again repeat all the story of their getting lost when looking after flowers; how, having missed their canoe, they became confused in mind and, not knowing the place, they kept moving to and fro without perceiving that they were going astray, and most certainly they would have died of exhaustion had not God in His mercy directed Mr. Giraud to their steps.

And now, that everything was again running in good order, Mr. Giraud, willing to show how happy he felt for having recovered his dear children, sent a runner to inform all his friends that on the coming of the next full moon he would have a great feast and wanted them to know that everyone was invited to it. To make the invitation more attractive, he announced the following programme, namely, eight large beeves would be killed and everyone would have plenty to eat. During the day there would be different amusements, such as ball-play, horse-races, foot-races, sack-races and at night would take place a grand war dance. In a word, nothing would be omitted that might anyway contribute to render the feast most agreeable.

Lucille never expected that Mr. Giraud would give such a public and solemn mark of joy and go into such an expense on her account. She felt very much confused, and calling on him, she said: "My dear friend, I am under a thousand obligations to you for the way you have treated me since my coming to your house, but, most particularly, I am indebted to you for having saved my life. And now, I feel very proud for the honor you intend to bring me by inviting all the Osages to come and feast on my account, but, please listen to me for one moment; before that day comes, I wish you to do me a favor. You must know that on the morning that I hung my handkerchief to the tree on which you found it, I and Angelica calculated to travel the whole day in search of our canoe. However, being sure that we were lost, and,

knowing that without a special assistance of God, we would never be able to get out of our terrible situation, before going any farther we both knelt down and prayed to God to save us; nay, we promised that if we would ever return home, we would go to Osage Mission church and offer our thanksgiving to God through the hands of the Immaculate Virgin. Having finished our prayer, we started, but we had hardly advanced two miles, when a heavy dizziness came over us. We staggered and fell; we were so weak that we could no longer speak and remained in such state till God directed you to find us. Now, it would not be right for us to take part in such a public rejoicing as you are preparing on our account, without first going down to the Mission to fulfill our vow. To this most earnest request Mr. Giraud replied very kindly that they were right in being thankful to God for, indeed, they had a very narrow escape. "For," said he, "it was a very great wonder that you both did not perish in those woods, as has been the case with several others before you. The coming of Isaac to my house was really providential, and neither he nor I had the slightest idea of going in search of you when we rode out to look for the supposed surveying party. As, therefore, God has heard your prayers, it is most proper for you to give Him thanks. Hence, whenever you make up your mind to go down to the Fathers' Church, let me know and I, myself, shall have the pleasure of bringing you there."

Lucille and Angelica having agreed to go to the Mission on the next day, Mr. Giraud told them that he would be ready to comply with their wishes. In fact, about 10:30 the next morning, he started with both of them and by noon they were alighting on Edward Chouteau's premises. There is no need of telling with what most sincere marks of affection they were received. Mrs. Rosalia, Edward Chouteau's wife, was almost out of herself for joy in seeing two most dear friends over whose supposed loss, but a few days before, she had shed so many tears. Towards evening, the two girls, accompanied by Mrs. Rosalia, came up to the Mission to make arrangements with Father Schoenmakers. The Father felt very happy in seeing them and told them that at 7 o'clock the next morning Father John Bax would be ready to offer up the Holy Sacrifice of the Mass for them.

On the next day, at the appointed hour, they came up to the church together with a number of their friends. The two girls, each one carrying a beautiful bouquet of the choicest flowers the season could afford, after bowing before the image of the Immaculate Virgin, laid their offering on the altar. Here Father Bax begins the Mass, during which he addresses a few appropriate words to the people, advising them to always trust in the kind assistance of Divine Providence, and never to forget to be thankful for favors received. Mass being over, the whole party returned to the Chouteaus, where throughout the whole day, large numbers of Indians came to congratulate the two girls.

And now the full moon of July has come. Though in midsummer, a gentle breeze which is prevailing promises a nice day for out-door exercises. Since very early in the morning the town crier has been

proclaiming with a stentorian voice the programme of the feast, calling all to come and take part in the common rejoicing. The wide rolling prairie east of Mr. Giraud's residence is the chosen spot where the feast is to be celebrated.

A number of Osages who have come during the preceding night are stirring about and looking after their horses. The squaws are at work; some stretching awnings, others making temporary lodges. Stout looking young girls are going to the next timber to gather dry wood to make fire; meanwhile others are busy packing water from the Neosho up to their camps. Quite a crowd of frolicking children are gamboling around, playing all sorts of antics, and diving into the river like a flock of ducks. As the sun is getting higher, the hum of many voices, resembling the murmuring of the wind through a forest, is on the increase, and one might fancy he was transported by magic to one of the most frequented thoroughfares of a large city where a big market is going on.

At an early hour Mr. Giraud sends for the principal men and makes them a present of eight fat beeves, requesting them to see that each family has a good share in the distribution of the meat. A party of Braves, having driven the steers to a nook of the prairie close to the timber, butcher them at once, and allow everyone to have as much of meat as they need. At 2:30 P. M., the Kettletender, whose duty is to superintend feasts of this kind, takes his buffalo drum, and accompanied by a few young men, marches to the center of the ground allotted for the sports and having enkindled a fire, they sit around it and began to sing their traditional *Tho-hi-hun* to the sound of their tom-tom.

Now everyone knows that the time for the public games has come. Behold long lines of men, women and children, all wrapt in gorgeous blankets of different colors, moving from every direction, all coming to take their seats on the green sod, according to their different clans. On the higher part of the prairie Lucille and Angelica, the heroines of the feast, occupy chairs of honor. Next to them are Michael Giraud and Edward Chouteau and his wife. The balance of the people are squatting on the grass, forming, as it were, two large wings, brilliant for the variety of the nice colored blankets and the richly embroidered tunics and leggings worn by them.

A war whoop opens the entertainment. Numbers of young Bucks whose bodies are all bedaubed with showing colors, advance to the center of the arena, and, without any preliminaries, begin to play foot ball. Their appearance is that of a gang of Satyrs emerging from the near forest. So rapid and grotesque are their evolutions, that they seem to have all their limbs duplicated, so quick are they turning up and down to catch the ball. This play is followed by several others, but that which gives more merriment than all is the sack-race. In this the competitors are twelve boys about fifteen years old. Mr. Giraud himself helps them to get into their sacks, and Lucille has the fun of tying the same around their neck. They stand all in a row, looking like Egyptian

mummies. Here Lucille claps her hands, and, lo, they all start. But, alas, they had advanced only a few steps when, at once losing their balance, one after another all tumble to the ground. And, spite of all their efforts, none of them can ever succeed in getting up for in trying to arise they entrap themselves more and more and are again brought down. The whole is a real treat for the people who, seeing the vain efforts made by the poor fellows in order to arise on their feet, are laughing most merrily, and try to encourage them with great vociferations to try once more. The noise now following is such that the boys become excited and no longer know what to do. However, always confident that with a quick move upward they might succeed in taking a standing posture and go a few steps farther, they now and then make a dash, as it were, at the air, but with no result, for they fall again and roll over the grass to the the great amusement of the people. And now Lucille thought that this play had been going on long enough and requested Mr. Giraud to let the boys out of their sacks, and, since they all had contributed so much to the general merriment, she declared that it was but right that each one should receive a premium. Mr. Giraud agreed perfectly with her, and immediately handed to her twelve nice red scarfs, of which she presented one to each of the boys.

This most amusing entertainment was followed by horse racing. These races took place in succession; the first being run by ten horses; the second by four; that is to say, those four who proved to be the best in the preceding, and the two who were superior in this, ran the third, the swiftest of the two receiving the premium. The young men who ran the horses had no hindrance of any sort on their persons; the different colors with which they were painted all over making most all the garments they had on. They rode their steeds bare-back with no other bridle than a thin lariat twisted around the lower jaw of the beast, and, as in riding they were leaning on the neck of their horses having their feet entwined with the forelegs of the same, looking at them from a distance one could not but fancy he saw a squad of Centaurs running over the country. The races were a success, and Lucille felt very proud when she was requested to hand the prize to the winner. With this the greatest part of the programme was over and the people returned to their camps.

The twilight was fast passing away and night gradually spreading its darkness, like a pall, over the earth, when a beautiful full moon appeared with silvery radiance, to enlighten the whole country. Hark! the tom-tom is again sounding and all the men quickly arising don their blankets; the squaws huddle their smaller children on their neck and, driving the balance of the little ones before them, following one another in a long line, return to the play ground to assist at a great war dance.

The small fire the kettletender had enkindled in the morning in the center of the arena is now turned by the same into a big bonfire. Everyone is on the tip-toe watching who will be the Braves that will form the dance. And, behold, presently some twenty stalwart savages,

each a well known old warrior, step out from different points and at once form a large circle around the fire. Some of them have horns protruding from their head-gear; others are covered with loose buffalo robes dragging long tails; most have their faces covered with the mask of some wild animal; all exhibit the appearance of incarnate demons. Their bodies are daubed with large spots of white, red, green and yellow paint. They are armed with long spears from which are hanging the scalps of their enemies. And now their dance begins with a general whoop. They all start leaping and gesticulating like infernal furies around the big bon-fire. Their motions seem to be threatening everybody; their dance, properly speaking, is no dance at all, but rather a war drilling in which they feign to attack or strike their enemies in thousands of different ways. This very wild play lasted till late in the night, when the men got so exhausted by their continual jumping and stamping the ground that they had to give up and lie down to rest on the very spot. With this the whole feast was over.

On the next morning Lucille and Angelica resumed their ordinary excursions after flowers and, taught by their own experience, are more cautious in their ramblings through the country.

REV. PAUL M. PONZIGLIONE, S. J.



NOTES



SORA THE HOME OF BISHOP ROSATI

Bishop Joseph Rosati, as is well known, was born in the town of Sora, in the Kingdom of Naples. It may interest the readers of our REVIEW to learn where Sora really is, and what were its other claims on our interest besides being the birthplace of the first Bishop of St. Louis. In the days of Bishop Rosati's youth the Kingdom of Naples was the immediate neighbor of the Patrimony of St. Peter, and Sora lay on the very boundary of the two States, on the Liris, "the river taciturn of classic song" as Longfellow calls it in imitation of Horace. It was in 1859 that Ferdinand Gregorovius, the historian of the City of Rome, visited Sora and gave a beautiful description of it, which was published in his "*Wanderjahre in Italien*" (vol 2.) : We would give the substance of this article in English :

"In the morning Sora displayed itself as a tolerably clean and modern city with some good streets, industrial life and bustling traffic. The river Liris, that flows through the city, comes along in emerald waves between two rows of high poplars, soft and dreamy like a German river. A wooden bridge leads to the quay. Many a beautiful spot along the shore invited me to rest and meditation. For all around the city stretches the well cultivated Campagna, gardens and vineyards, through which well kept roads lead to the neighboring cities.

Sora lies leveled in this wide valley of the Liris, which gradually rises amid the mountain and loses itself in the distance. Immediately above the city a bare brown mountain, rises like a pyramid, high, steep and rugged into the blue of heaven. It is crowned with the picturesque ruins of the ancient castle, called Sorella which are of as deep brown color as the mountain itself. In the shadow of this natural pyramid lies Sora, in idyllic quiet, now all modernized, but once the mighty city of the Volscians. Sora has never changed its name, although it became in the course of time, Samnite, then Latin and at last Roman. In the Roman period Sora gave birth to the three Decii, the celebrated Attilius Regulus, the family of the Valerii, among them the orator G. Valerius, the Lucius Mummius, names well calculated to give renown to Sora. During the early Middle Ages Sora is mentioned as a city on the boundary which the Lombard dukes of Beneventum frequently attacked and plundered. Probably it was then Byzantine. After

being held by Lombard Counts Sora fell into the hands of Emperor Frederick II who destroyed it. Restored, the city became the property of the powerful Counts of Aquino, who possessed almost all the land between the Volturnus and the Liris. Then Charles of Anjou made the Cantelmi, who were kin to the Stuarts, Counts of Sora, and Alphonso of Aragon raised Sora to the rank of a duchy, whose first duke was Nicolo Cantelmi. Under Pius II. his captain Napoleon Orsini conquered Sora and annexed it to the Roman State. King Ferdinand I. of Naples confirmed the cession; but Sixtus IV. withdrew the possession from the church, and gave it to his nephew Lionardo della Rovere, as a marriage gift. Later on Gregory XIII. bought Sora from the Duke of Urbino for his nephew Don Giacomo Buoncompagni, in whose family, afterwards called Buoncompagni Ludovisi, the beautiful place remained until the beginning of the 18th century, when it again passed into the hands of the King of Naples. In Rome there is still a Palazzo di Sora, and a ducal title di Sora, as the only reminders of the former glories of a Roman family. Under the rule of this Rovere a very remarkable man was born in Sora, Caesar Baronius, the great historian of the Church. So very beautiful, harmonious and dreamy a place as the valley of the Liris really is, should have been the birthplace of some poetic genuis like Horace, Ovid, or Ariosto. But it was not to be. Instead of these servants of the muses, these flowery fields produced warriors and lastly orators; indeed, in their constant change of scene they may well serve as an inspiration for an inexhaustible natural eloquence full of images and figures of speech.

Caesar Baronius was born October 31, 1538. He is the Muratori of the church, whose Annals he has written from the Birth of Christ to 1588. The first volume appeared at Rome in 1588, a work of giant effort, based on Vatican materials, priceless as regards its materials and grand in its execution. He died the 30th day of June 1607."

Thus far Gregorovius who styles Baronius the last of the great names of Sora. But this great Baronius was not to be the last of Sora's great men. Joseph Rosati might with greater propriety claim the title. For although his work was done on the very edge of civilization, amid the rude conditions of frontier-life, in an uncultivated country, it proved to be of even greater importance to the church and the world than that of some of the early warriors and orators of Sora, in the foundation and upbuilding of one of the greatest dioceses of the world.

And so we bid good bye to

"The Land of Labor and the Land of Rest,
Where medieval towns are white on all
The hillsides, and where every mountain's crest
Is an Etrurian or a Roman wall,"

as Longfellow says, understanding better than before what a sacrifice it must have been to the gentle studious dreamy Joseph Rosati to leave his home for ever for the pathless wilderness by the mighty Mississippi.

DIAMOND JUBILEE OF THE DIOCESE OF GALVESTON

March 14, 1922, was a great day for the city and diocese of Galveston, Texas, celebrating its diamond jubilee. On March 14, 1847, the cornerstone was laid for St. Mary's Cathedral, Galveston; in the same year the diocese of Galveston was erected, comprising the entire Republic of Texas.

The first priest from the United States who entered Texas, was Very Rev. John Timon, Visitor of the Lazarists, at the Barrens, Mo.; he was asked by Bishop Blanc of New Orleans to investigate the state of affairs amongst the Catholics of Texas. He arrived at Galveston in December 1838. After him came Father Anduze; he visited Galveston, Houston and Nacogdoches (at this latter place Father Antonio Diaz de Leon had been secretly killed by the fanatical American frontiersmen, Nov. 4, 1834). In 1840 Fathers G. W. Hayden and E. Clark come from Kentucky and visited nearly every settlement in Texas. In the meantime Father Timon accepted the appointment as Prefect Apostolic and sent Rev. John Odin, C.M., to Texas with full authority. Father Odin estimated the Catholics in Texas at 10,000; in seven months he and his fellow priests heard 911 confessions and baptized 478.

The bulls erecting the Republic of Texas into a Vicariate Apostolic were issued July 16, 1841, and Father Odin was appointed Bishop of Claudiopolis and assigned to the new Vicariate. In 1847 he was transferred to the newly erected diocese of Galveston.

The festivities to commemorate the 75th anniversary of the erection of the diocese of Galveston and the laying of the cornerstone of its Cathedral opened Monday evening March 13, 1922, by a reception held in the Cathedral Hall, where an exhibit of academy and parochial school work was shown. This display proved a diversion for all leisure moments not taken up with the exchange of greetings and congratulations.

The following Bishops from the province of New Orleans had come to honor the occasion: Archbishop Shaw of New Orleans, the bishops Drossaerts of San Antonio, Lynch of Dallas, Morris of Little Rock, Allan of Mobile, Van de Ven of Alexandria and Jeanmard of Lafayette.

Members of the Fourth Degree, Knights of Columbus in full regalia escorted the procession from the Cathedral Hall to the Cathedral, at 9.45, Tuesday morning. Archbishop Shaw celebrated the Pontifical High Mass. Other ministers of the Mass included: Archpriest, Very Rev. J. M. Kirwin, V. G.; M. F. Winne, C. M.; Very Rev. A. J. Bruening, Chancellor; deacon of the Mass, Rev. J. S. Murphy, LL. D., subdeacon of the Mass, Rev. Joseph Pelnar; masters of ceremonies, Rev. L. J. Reicher, Chancellor; J. T. Fleming, M. J. Leahy, E. J. Walsh, acolytes, etc., seminarians from La Porte.

Archbishop Glennon of St. Louis preached the sermon; the prelate of St. Louis had been invited, because of the first American priest who came to Texas, Father Timon, came from the Barrens, Perry Co.,

Mo.; the first priest who laid down his life for the sick at Galveston, was a St. Louis priest, Father Paquin (born at Florissant, Mo.); and the present bishop of Galveston, Msgr. Christopher Byrne, was born in Missouri and was a St. Louis priest to the day of his consecration. So it was quite becoming, that to St. Louis a place of honor should be given at the celebration of the Diamond Jubilee. A number of priests from St. Louis accompanied their Archbishop to do honor to their former fellow worker in the diocese of St. Louis, Bishop Byrne of Galveston.

At one o'clock, in the Galvez Hotel, a luncheon was served to the visiting prelates and priests. The toasts were answered by Archbishop Shaw, Bishop Morris and Bishop Droessaerts.

The most interesting feature of the celebration was the historical pageant in the evening at the great City Auditorium. Not a seat was unoccupied in both galleries. Every available foot of standing room at the rear of the building was taken, and enough turned away to have filled the aisles had the fire regulations permitted it.

Nothing went to mar the well-drilled perfection of the fifteen tableaux in which the heroic, romantic and picturesque history of Texas, secular and religious, was presented. As if animated to life from the pages of some old history book, the somber-gowned fathers trod the wilderness paths shoulder to shoulder with the Spanish explorers. They lived again against the gray back-grounds of the old Spanish missions, surrounded by the Indians whom they had brought to the faith. Incident by incident the story unfolded, until finally St. Mary's Cathedral as it is today, its twin spires aspiring to heaven, was flashed on the screen amid a storm of applause which almost rocked the auditorium.

Very Rev. J. M. Kirwin, Vicar General of the diocese, rector of St. Mary's and president of St. Mary's Seminary at La Porte, in the character of History, stood at the left side of the stage and told the story which each tableau illustrated. As his voice, by sheer power and timbre overcoming the poor acoustics of the auditorium, finished with each recital, the curtains parted and a life-sized picture faithfully portraying the scene as history has given it, was revealed.

The tableaux were far and away beyond the class of ordinary amateur effort. Their preparation and arrangement was the work of Rev. Father Kirwin. They were presented under the direction of Rev. M. S. Chataignon.

Following is a sketch of the tableaux in the order of their presentation:

"Quivira Was Always Just Beyond." Personnel: Coronado, Father Juan De Padilla, proto-martyr of the United States; Father Juan De La Cruz, Indians.

"Death of La Salle, A. D. 1667." Personnel: Father Zenobius, Father Anastase, La Salle, Lacheveque.

"Founding of San Francisco De Los Tejas, A. D. 1690." Personnel: De Leon, Father Massanet, three other Franciscans, soldiers, Indians, processional cross, etc.

"San Antonio De Valero, A. D. 1718. The Alamo, A. D. 1722." Personnel: Fray Antonio De San Buenaventura y Olivarez, Fray Miguel Nunez. Baptism of first child at the mission, sponsors, etc.

La Purissima Conception. Personnel: Father Gabriel De Vergara, two other Franciscans, Indians, etc.

San Jacinto Battlefield. Personnel: General Sam Houston, General Sydney Sherman, Surgeon N. D. Labadie, soldiers, etc.

Father Timon Coming to Address the Congress of the Republic of Texas, Houston, January, 1839, present site of Rice Hotel. Personnel: Father Timon, C. M.; Father Llebaria, C. M.; General Sam Houston, Mirabeau B. Lamar, president of the republic of Texas; David Burnet, vice president.

Bishop Odin. Personnel: Bishop Odin, workmen, etc. (building the first church in Galveston).

Battle of Galveston, January 1, 1863.

Battle of Sabine Pass, 1863.

Bishop Claude Marie Dubois.

Bishop Gallagher.

The Morning After the Storm, 1900.

The Cathedral.

The tableau based on the battle of Galveston most profoundly stirred the audience, if applause is any indication. The scene showed Lieutenant Sydney Sherman, son of the general, lying wounded in Ursuline Convent, which was transformed into a military hospital, attended by the sisters, priests and surgeon. The storm of cheers showed how dearly Galveston cherishes this tradition.

Emotion almost too deep for applause was awakened by the tableaux representing the morning after the storm of Sept. 8, 1900. It showed the little inmates of St. Mary's Orphanage lying still and dead amid the wreck of furniture and toys, which was all that was left of the orphanage. The Sisters of Charity of the Incarnate Word, conducting the institution, had tied their little charges to them, seeing that all was lost, and thus perished with them.

During a brief interlude following the showing of the tableaux Rev. Father Chataignon led the school children in the singing of several songs.

A feature which rivaled in interest the tableaux was the two reels of moving pictures showing various Catholic institutions in the diocese and state.

The first reel began with a view of the Alamo at San Antonio, followed by the missions of San Jose and Conception. Next came the Galveston institutions, churches, schools and hospital. If the drama was silent, the audience was far otherwise. View of the schools included groups of the students at play and exercises. The children had the delightful experience of seeing themselves in the movies. They responded with a gleeful clamor.

Succeeding scenes showed institutions at Houston, Waco, Austin, Beaumont, Westphalia, West and other points in the diocese.

Wednesday morning, March 15, the festivities were concluded with a Pontifical Mass of Requiem, celebrated by the bishop of the youngest diocese of Texas, Msgr. Lynch of Dallas.

F. G. H.

THE DAILY AMERIKA'S GOLDEN JUBILEE

In anticipation of the fiftieth anniversary of its first appearance the St. Louis Catholic daily *Amerika*, a German-American newspaper, published a large Jubilee Edition on Easter Sunday this year, with a beautiful letter of encouragement from the Archbishop of St. Louis. Under its strong and faithful Catholic editors, Dr. Eduard Preuss, the well-known Convert from Lutheranism, and his son Dr. Arthur Preuss, now Editor of the *Fortnightly Review*, then of Mr. F. P. Kenkel, now director of the Central Bureau of the Central Society, and at present under the energetic editorial management of Mr. John Otto Pfeiffer, the *Amerika* has done yeoman service to the Church in this country as well as to the successive generations of its German readers. Under all its editors the *Amerika* did not confine its efforts to the living presence, but was also very efficient in opening up once more the bright vistas of the past, and so its voluminous work is the very best record and source-book for the historian of the Church in the Middle West. We think our readers will be glad to have a copy of the letter of Archbishop Glennon, as of one who takes the deepest interest not only in the health and progress of the Church under his jurisdiction but also of the heroic past of the Church in the Mississippi Valley:

Archbishop's House
Saint Louis

March 24, 1922

The Amerika,
18 South 6th St., City.
Gentlemen:-

I am very much pleased to hear that you are about to celebrate the Golden Jubilee of that worthy Catholic Paper, the *Amerika*; and I hasten to offer you heartfelt congratulations.

A rumor of your intended suspension, owing to changed conditions, made public some time ago, caused me considerable worry. I felt that after your long and honorable service, your discontinuance would mean in a sense defeat and humiliation.

Hence when your management took heart again and continued the publication, and proposes to give us each day a better and more interesting paper, there is, I believe, every reason for renewed congratulations.

We are glad that your fiftieth anniversary is with the "quick" and not with the dead.

Yours sincerely

✠ John J. Glennon,
Archbishop of St. Louis.

We would add only this that the Jubilee number of the *Amerika* contains, besides a number of valuable historical articles the best history of the diocese of St. Louis we have by the Rev. F. G. Holweck.

In regard to the Osage Indian-Nation, one of the early cares of our Jesuit Missionaries in Indian Territory, Mr. Homer Croy, writes in *Leslie's*:

"The Osage Indians were once in Southern Kansas and got from the Government \$40 a year for giving up their land. On farms they were settled and here tried to scratch out a living, but it was pretty tough scratching, for in the early days Kansas was no bed of roses. The Indian Territory was then being laid out into a State and into this new section the Osages were moved and it was their luck to draw, seemingly, the worst part of Oklahoma. Harder scratching than ever it was, so hard that the transplanted people yearned for their cyclones and grasshoppers. Among the sagebrush and alkali they moved, wrestling mightily with the soil, until 1915, when a few men with greasy overalls came through calculating and testing and digging. Pretty soon a black, gushing, bewildering flood rose. 'Oil! Oil!' the cry went out. More people came, more oil rigs went up, and the rush was on. It became the scene of the wildest oil excitement. From all over the world people poured in; towns sprang up almost over night and canvas cities rose where the prairie dog a few weeks before had picked his teeth in contentment. A 'blanket' method of proportioning oil was arrived at. Thus, instead of all the money going to a few Indians on whose land the liquid wealth chanced to be found, it was to be divided equally between all members of the tribe. The first year, 1915, each member of the tribe received \$170.25. The following year each and every Indian whose name was on the Government books received, to have and to hold, \$2608. In the course of time the year 1919 rolled around and the good oil Santa Claus left \$5171 in their stocking, and all they had to do in return was to be an Indian. And then the year 1920 folded its tent and stole away and they found themselves \$10,091 richer. Each year the sum gets bigger. Each year just being an Indian gets to be a better-paying job. One of the last bills President Wilson signed was one extending Indian oil protection until 1946. Up to that time the land will be leased out to white operators and the profits turned over to the Indians. After that the Indians will have to shift for themselves."

Whether this temporal prosperity will really benefit the Indians, may be doubted. If only a small part of this income had been available in Father Verhaegen's time, what wonderful results might have been obtained.

From an odd volume of the Magazine of Western History we transcribe the following interesting notices:

During French and English domination in the west, there were promulgated a number of important state papers and documents, some of which have an immediate bearing on our early history. These last named are of interest to the historian, and are frequently sought for; but it sometimes happens (although they have all been published) that much difficulty is experienced in finding them. Few of the libraries in our country have all of them. We name the principal of these state documents, giving citations to the books in which they may be found:

I.—French Domination: (1) Daumont de Saint Lussou, Procès-verbal, June 14, 1671, in Margry, vol. i, pp. 96—99. (2) La Salle, Procès-verbal, March 14, 1682, in Margry, vol. ii, pp. 181—185. (3) La Salle, Procès-verbal, April 9, 1682, in Margry, vol. ii, pp. 186—193. (4) Perrot, Minute of Taking Possession of the Country of the Upper Mississippi, May 8, 1689, in New York Colonial History, vol. ix, p. 418.

II.—English Domination: (1) Preliminary Treaty of Peace with France (Fontainebleau), November 3, 1762, in Gentleman's Magazine, vol. xxxii, pp. 569—573. (2) Definite Treaty of Peace with France (Paris), February 10, 1763, in Gentleman's Magazine, vol. xxxiii, pp. 121—126. (3) Proclamation of King George (Court of St. James), October 7, 1763, in Gentleman's Magazine, vol. xxxiii, pp. 477—479. (4) The Quebec Bill (1774), in 14 George III, Statutes at Large of Great Britain, chapter 83.

Within a comparatively recent period an unusual interest has been awakened in everything appertaining to the first exploration of the northwest by John Nicolet. This has called out one book and several lengthy articles devoted to the career of his indomitable explorer in America. But of his early life in France nothing is known. M. Henri Jouvan, a distinguished scholar of Cherbourg, is now engaged upon his history before leaving his native land. In speaking of Nicolet, M. Jouvan writes that the names of his father and mother—Nicolet and Delamer—are very common through the country where he resides. "A parish, distant two miles from Cherbourg, with a population of only eight hundred souls, numbers thirty-seven families named Nicolet, and nearly as many named Delamer." We may soon expect from the able pen of M. Jouvan a full account of Nicolet's life before embarking for Canada, in 1618; also some account of his ancestors.

From the very interesting and important letters of Bishop Francis Patrick Kenrick, the brother of our own Peter Richard, to the Allen Family of Philadelphia, as published in the current numbers of the Records of the American Catholic Historical Society of Philadelphia, we would quote a sentence in reference to Chief Justice Roger Brook Taney (Chief Justice 1836—1864). "I hope George Allen will be an eminent lawyer, as well as an excellent Christian. We have here (in Baltimore) several very practical Catholics of the profession, some of them converts. The Chief Justice, who no longer resides here, is most exemplary. He receives the sacraments with great simplicity and edification." A list of converts, whose names occur in the Kenrick-Allen correspondence is given on page 21 of the December Number.

We are highly gratified at the interest shown by a far-eastern paper, the *Brooklyn Eagle*, in our Centenary of Statehood, which came to a close since our last issue:

"Missouri is today as free as Maine, and vastly richer in natural resources, with about four times the population of the "free State" admitted to balance this "slave State" under the Clay compromise of 1820. From Thomas Hart Benton, 30 years a United States Senator, to Champ Clark, several times Speaker of the House she has been represented by strong men in national legislation as Maine has. Both commonwealths have had worthy ideals and admirable enterprise. That in the Missouri compromise the irrepressible conflict between North and South was staved off for 40 years is a common belief of students of American history. * * * The proviso that slavery would enter no part of the Louisiana Purchase north of 36 degr. 40m. thereafter, if it had not been repealed in the passage of the Kansas-Nebraska bill, might have indefinitely delayed the clash of civil war. Missouri was a "border State" when the clash came. In the "Crisis" Winston Churchill has popularized the struggle to keep her in the Union, the brave work of Carl Schurz, the drilling of German immigrants in St. Louis to fight secessionists, if necessary. Missouri was kept loyal. All of the North, all of the South, all of the West, sympathize with Missouri's pride in her celebration; her pride in a hundred years of achievement. She deserves all the fine things she can say about herself, and all the fine things her neighbors can say about her. There are bigger states in our great family of commonwealths, but no better State to live and flourish in than Missouri."

From *The Catholic Columbian*, April 14, 1916, we quote an account of what German Catholics have done for the Church in America.

WORK OF THE LEOPOLDINE ASSOCIATION IN AIDING STRUGGLING MISSIONS IN THE UNITED STATES.

One wonders why so little is known in American Catholic circles about the generosity of the German and Austrian Catholics to the struggling Church here during the nineteenth century, writes "Flanders" in the *Catholic Standard and Times*. The poverty of our early Catholic congregations, strange to relate, appealed more strongly to the Catholics of Germany and Austria than to those of France or Ireland. France, it is true, had seen the foundation of the Society for the Propagation of the Faith in 1822, but its activities were worldwide and only included the United States as one among many churches asking for help. Ireland was impoverished at the time, and indeed what charity there was went from the hands of her exiled children here to the priests and people at home. For almost a century the dioceses of Germany and Austria, through the Leopoldine Association of Vienna, have been sending to the Church in America, irrespective of race, hundreds of thousands of dollars, vestments, chalices and church furniture. Year after year, from its foundation in 1829, the Leopoldine Association published a report containing valuable pen-pictures from Bishops and priests in America on the conditions of the Church here, and at the end of each report there is a statement containing a tabulated list of all the contributions received and of the disbursements during the year. In the report of 1833, for example, from forty-nine dioceses of Austria, Germany and Italy the amount received was about fifty thousand florins. The list includes many names which have become familiar to us during the world war, such as Trieste, Lemberg, Tarnow, Przemyśl, Cattaro and Spalato. The sum disbursed during this year (1833) among the American missions was fifty-three thousand florins. Cincinnati received thirty thousand; three thousand more were spent for the voyage of the Redemptorist Fathers who left in 1832 for America; about three hundred florins were given for chalices and church vestments, etc., and twenty thousand florins were sent to the Archbishop of Baltimore.

BISHOP KENRICK'S ACKNOWLEDGMENT.

It was only just that the greater part of these charitable contributions should go to the Western dioceses, then badly in need of help, and indeed mostly peopled by Austrians and Germans. But there was no rigid distinction drawn by the association, as is evident from the following letter which has been translated from the report of 1833. It is Bishop Kenrick's acknowledgment of the receipt of ten thousand florins the year previous:

Philadelphia, May 7, 1832.

Gentlemen:—With sentiments of the most lively gratitude I acknowledge the due receipt of the 10,000 florins which the Leopoldine Association has so kindly remitted to me for the pressing needs of the diocese placed by the Holy See under my administration. It shall be my sacred duty to apply this very generous contribution, so beneficial to my poor diocese, in the most conscientious manner for the most urgent demands of our holy religion, and if possible I shall use it in founding a diocesan seminary.

A LARGE PERCENTAGE OF PHILADELPHIA CATHOLICS GERMAN.

In a short time I shall have the honor of sending to the esteemed director general of the Leopoldine Association a complete account of my diocese. For the present I give the following details: The State of Pennsylvania, Delaware and a part of New Jersey comprise the present diocese of Philadelphia. The entire Catholic population of the diocese is about 100,000, and of this number over 25,000 are in the city of Philadelphia. The number of churches already built is 50, and of priests in the entire diocese, 38. Both are unfortunately too few for the spiritual needs of the Catholic population, which increases daily, a large percentage of which is of German descent. The 38 priests are the fol-

lowing: Six Jesuits, namely 2 Germans (Kohlmann and Betschter), 1 Pole (Corvin), 1 Flemish (Lekeu), 2 Irish (Carlhy and Dougherty); 1 Franciscan (Father Bonaventure Maguire); 2 Augustinians (M. Hurley and N. O'Donnell); 29 Seculars, namely, 1 Russian (the Prince Gallitzin, who during thirty years has labored most fruitfully in Cambria county for the spread of Catholic doctrine), 1 Hollander (J. C. van den Braak), 2 Frenchmen (Herard and Foulhouze), 1 Portuguese (Tolentine de Silva), 2 Americans (J. Stillinger and A. Carnell), and, finally, 22 Irish (Hughes, Kelly, Donaghue, Rafferty, O'Neill, Girr, O'Reilly, Curtin, Heyden, Curran, Leavy, Fitzpatrick, Keenon, Owen, Cosker, Kenny, Clancy, Commiskey, Bradley, Gegan, Kindelon, Whelan).

SCARCITY OF PRIESTS.

Many of these missionaries have charge of whole counties, and some of them, owing to the scarcity of priests, have to attend to the spiritual interests of several counties. This shows how well the donations of the Leopoldine Association are applied among us.

Pray accept, gentlemen, the expression of my sincere gratitude and the assurance of my profound respect with which I am, etc., etc.

✠ FRANCIS PATRICK KENRICK,

Bishop of Arath and Coadjutor of Philadelphia.

The establishment of the Leopoldine Association was hailed with joy by the priests and people of this country, but it was looked upon with suspicion by many Protestants. The fact that the highest political officials of a powerful Catholic nation of Europe, supposedly antagonistic to our republican form of government, were so intimately connected with the association led to misgivings in non-Catholic circles. A series of letters, in fact, denouncing the association were printed in the New York "Observer" in 1834, and no less a prominent American than Morse, the inventor of the telegraph system, wrote a pamphlet calling attention to the association as one of the imminent dangers to the free institutions of the United States.

Donated Hundreds of Thousands of Dollars.

During the two years 1813—1815 one of the young students of the Catholic University, the Rev. Raymond Payne, of the Louisville diocese, has been studying the history and activity of the Leopoldine Association, and the result of his investigations will bring many a surprise to his readers. There is hardly a diocese in the East which has not profited abundantly from this source of German and Austrian Catholic charity, and the sum total of the contributions to the archdiocese of Philadelphia alone amounts to hundred of thousands of dollars.

Among the papers in our archives we found a letter of John Hughes, the great archbishop of New York, to Bishop Rosati, dated New York, May 5, 1839, which contains an interesting passage in regard to the trustee system, that caused so much trouble and scandal in the early days of the Church, especially in the East. As Hassard, in his *Life of Archbishop Hughes* tells us, the trustees of the Cathedral of New York refused to acknowledge the suspension from office of the pastor, the Rev. Thomas C. Levins, a hot-tempered but virtuous man. They made him Rector of the parochial school, voted him a salary, refused to pay the priest who was appointed pastor in his stead and threatened to cut off the bishop's own salary, unless he yielded to their demands. Bishop Dubois was too old and feeble to carry on the contest, but he rightly judged that his coadjutor, Bishop Hughes, had all the courage and firmness necessary. And Bishop

gained a complete and final victory. Here is what he writes to Bishop Rosati:

"Want of time alone has prevented me from keeping you advised of our affairs here, as they transpired. I did endeavor to write occasionally to the good bishop of Vincennes in the kind of hope that through him at least you would hear from me, as I have no doubt you were aiding us with your holy prayers. Thanks be to God, everything, has so far, gone in favor of his Holy Church. Our trustees are broken down in their spirit and power of domination, which had oppressed the Church of N. Y. from its origin—and what is better, they have been subdued by the nergy of *Catholic Faith*, and *Catholic feeling* working in the hearts of the laity themselves. There is here now, but one party—that is the *Catholic Church*. This has conquered, and the humiliation of defeat is not manifested. The trustees have separated from Mr. Levins, and the congregation have separated themselves from the trustees, except so far as the latter conform to the Pastoral Address of the Bishop and the Resolutions, etc. It is a revolution and I trust a happy one in its consequences for religion."



DOCUMENTS FROM OUR ARCHIVES

DIARY OF BISHOP ROSATI

1825

JANUARY.

Baptism of
an adult

- 1 Saturday. Early in the morning, Confessions of the Brothers. Mass in the chapel. Assisted in cope at the high Mass, during which I preached to the people on the Circumcision. After Mass, exposition of the Bl. Sacrament; *Te Deum*, *Veni Creator Spiritus* and Benediction. Vespers in the church.
- 2 Sunday. Confessions. Mass in the chapel. At half past nine, in the church, baptized solemnly Nathanael Stephen Parker, a man of about thirty years of age, who, not having as yet given his name to any sect, coming to know the Catholic teaching, embraced the truth, and prepared himself with great zeal and diligence for the reception of Baptism. Before Baptism, and during the administration of it, I explained the ceremonies. At 11 A. M., assisted at High Mass, during which Mr. McGilligan¹ preached the sermon. Vespers in the church.
- 3 Monday. Spiritual Conference for the Seminarians on the dispositions with which we ought to begin the present year. Mr. Loisel.² Mass in the chapel. Wrote to the Right Rev. Bp. of New Orleans and to Fr. De Neckere. Fr. Caretta³ left for St. Louis; I gave him testimonial letters of his Ordination.
- 4 Tuesday. Spiritual Conference of the Community, as yesterday. Mass in the chapel. Received a letter from Mr. Rozier and another from Fr. Dahmen.
- 5 Wednesday. Mass early in the morning. Confessions of the Nuns. In the evening confessions of the Seminarians.

1. Cr. *St. Louis Catholic Historical Review*, Vol. II, p. 330, n. 72.

2. Cf. *Ibid.*, p. 334, n. 88.

3. Cf. *Ibid.*, p. 331, n. 76.

Dimissorial
Letters to Fr.
McGilligan

- 6 Thursday. Epiphany. Early in the morning Confessions of the Brothers. At 11 o'clock, Tierce, Pontifical Mass during which sermon. Pontifical Vespers, after which sermon by Mr. Paquin. Fr. McGilligan left for Ireland; I gave him dimissorial letters.
- 7 Friday. Chapter; went to confession; Mass in the chapel.
- 8 Saturday. 1 confession. Mass in the chapel; in the evening Confessions of the Seminarians.
- 9 Sunday. Letter to Mr. Rozier, in which I enclosed a letter of credit for 254½ dollars which, by order of the Bp. of New Orleans, ought to be paid to me;⁴ wrote 2ly, to Fr. Portier, a letter recommending Fr. Caretta; 3ly to Fr. Moni; 4th. to Fr. Borgna; 5th. to Fr. Dahmen.
Early in the morning, Confessions of the Brothers. Mass in the chapel. 3 Confessions. Assisted at the High Mass, during which I preached on the Gospel. The public life of Christ cannot be imitated either by all Christians, or in every particular; but the examples of his private and hidden life are proposed to all Christians, and we can imitate it in every particular. These examples are proposed to us in the Gospel of today: zeal and diligence in the worship of God; humility, obedience, etc., progress in virtue etc. Vespers in the church, after which sermon by Mr. Vergani.
- 10 Monday. Early in the morning Spiritual Conference for Seminarians: The imitation of the private and hidden life of Jesus Christ. Saucier.⁵ Mass in the chapel.
- 11 Tuesday. Spiritual Conference of the Community: The exercise of the presence of God. Bro Blanka,⁶ and Mr. Paquin.⁷ Mass in the chapel. Fr. Dahmen⁸ comes from Ste. Genevieve.
- 12 Wednesday. Mass early in the morning. Fr. Odin⁹ made his vows.
- 13 Thursday. Mass early in the morning. Conference to the Sisters on the imitation of the hidden life of our Lord. Fr. Dahmen leaves.
- 14 Friday. Early in the morning, Chapter. Went to confession. Mass in the chapel. Fr. Cellini¹⁰ went to Kaskaskia, to say Mass there, and to visit afterwards the Catholics dwelling in the neighborhood of that town.

4. Cf. *Ibid.*, 359, n. 172.

5. Cf. *Ibid.*, 331, n. 74.

6. Cf. *Ibid.*, p. 340, n. 104.

7. Cf. *Ibid.*, p. 329, n. 67.

8. Cf. *Ibid.*, p. 317, n. 17.

9. Cf. *Ibid.*, p. 311, n. 80.

10. Cf. *Ibid.*, p. 322, n. 38; p. 350, n. 141; p. 353, n. 153; p. 359, n. 172; p. 363, n. 180. He had come to the Barrens from Louisiana on November 5, 1824.

- 15 Saturday. Mass early in the morning. Confessions of the Nuns. In the evening confessions of the Seminarians.
- 16 IIInd Sunday after the Epiphany. Early in the morning confessions of the Brothers. Mass at 6:15 in the church. Remained at home; Fr. Odin preached. Vespers in the church; sermon by Mr. Loisel.
- 17 Monday. Spiritual Conference for the Seminarians: The zeal for our own perfection. Mass in the chapel. Tucker.¹¹
- 18 Tuesday. Spiritual Conference of the Community. The imitation of the hidden life of our Lord.
- 19 Wednesday. Mass in the chapel. Return of Fr. Cellini from the State of Illinois, where he baptized a girl of twenty years of age and gave communion to thirty persons of both sexes. Received a letter from Fr. De Neckere.¹²
- 20 Thursday. Mass in the chapel. Received a letter from Fr. Niel, to whom I gave permission to draw up a petition to the State Legislature for the incorporation of the College, on the condition that the direction and administration of said College should always remain free from all dependence, etc.
- 21 Friday. Chapter. Went to confession. Mass in the chapel. Wrote: 1st., to Fr. Bigeschi; 2nd., to Fr. Baccari a letter of recommendation; 3rd., to Fr. Rosti; 4th., to Fr. De Neckere; 5th., to Fr. Potini; 6th., to the Rt. Rev. Bp. Flaget.
- 22 Saturday. Mass in the chapel. Confessions of the Nuns. In the evening confessions of the Seminarians.
- 23 Third Sunday after the Epiphany. Confessions of the Brothers. Mass in the chapel. I did not assist at High Mass. Vespers in the church.
- 24 Monday. The perfection of all our ordinary actions.¹³ Mass in the chapel.
- 25 Tuesday. Conversion of St. Paul. Early in the morning, Confessions of the Brothers. Mass in the chapel. Assisted at High Mass in the church.

11. Cf. *Ibid.*, p. 342, n. 108.

12. This must be the letter written from St. Michael's, La., on November 8, 1824. (Original in Archives of St. Louis Archdioc. Chancery). Father Rosti has gone to Grand Coteau. Himself came to see Bishop Du Bourg at White Hall: the Bishop has decided to keep him (De Neckere) with him in New Orleans during the winter, as he thinks De Neckere's return to Missouri would be dangerous for his health. Saw Mrs. Smith, just convalescing, before leaving Grand Coteau; she begs earnestly Fr. Cellini, in order to prevent further trouble, to annul the donation (See *St. Louis Catholic Historical Review*, Vol. III, p. 363, n. 180). During her sickness she had signed a paper to the same effect. Fr. Cellini ought not to be permitted to go back to Grand Coteau. Fr. Portier's has opened a College in the Episcopal building (old Ursuline Convent). A subscription is going on at St. Michael's for the building of the Sacred Heart Convent; has reached \$2200 and there are hopes of completing within a week the amount necessary. Yellow fever still prevalent in New Orleans. The paper referred to above was signed by Mrs. Smith and five witnesses; it was in form of will and testament; as she has recovered it has no legal value.

13. Clearly the subject of the weekly conference for the Seminarians.

- 26 Wednesday. Spiritual Conference of the Community: The benefit of our vocation. Mass in the chapel.
- 27 Thursday. Mass early in the morning. At 6 o'clock Conference to the Nuns on the Election of a new Superior.
- 28 Friday. Chapter. Went to confession. Mass in the chapel. Wrote to the Right Rev. Bp. of New Orleans. Departure of Fr. Cellini.¹⁴
- 29 Saturday. Mass in the chapel. In the evening Confessions of the Seminarians.
- 30 Septuagesima Sunday. Early in the morning Confessions of the Brothers. Mass at 6 o'clock in the church. Assisted at High Mass in which I preached on the Sunday Gospel: Few are saved, because few wish to be saved, etc. Vespers in the church. Sermon by Mr. Saucier.
- 31 Monday. Spiritual Conference for the Seminarians on the virtue of humility. Mr. Mascaroni.¹⁵ Mass in the chapel.

FEBRUARY.

- 1 Tuesday. Mass early in the morning. At 6 o'clock confessions of the Nuns. In the evening Confessions of the Seminarians.
- 2 Wednesday. Purification of the B. V. Early in the morning Confessions of the Brothers. Mass in the chapel. At 8:30 went to the Convent for the election of the Superior. Sister Benedicta¹⁶ was elected Superior, and Sister Barbara Dean. At 10 o'clock went to the church for the Blessing of the Candles and Mass, during which I preached. At 3 p. m. Vespers in the chapel.
- 3 Thursday. Mass in the chapel. At 8 o'clock went to the Convent for the installation of the Superior. I talked on the duties of the Superior to the Sisters, and the duties of the Sisters to the Superior. In the evening received through the mail three letters of the Rt. Rev. Bp., of New Orleans, of which two of the 28th of December and the third of January 8.¹⁷

Presided the election of the Superioress of the Monastery of Bethlehem

14. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 348, n. 134.

14. He was going to Rome, by way of New Orleans.

16. Sister Benedicta Fenwick. *Ibid.*, Vol. 1, p. 163.

17. Original in Archives of St. Louis Archdioc. Chancery. The first letter complains that Rosati wrote only once since his return to the Seminary in the preceding summer. Mrs. Smith was sick unto death, but has recovered. Her dispositions were that the late donation be annulled, and after deducting from the estate what she had promised to Perrodin and his wife, three-quarters of the rest should, according to the State law, go to her mother, and the remainder to the Congregation of the Mission. Bishop Rosati should obtain from Fr. Cellini that the latter deed the property to a board of priests of the Congregation who would hold it in trust under certain conditions. The donation *inter vivos* to Fr. Cellini, most ill-advised, yet is valid before the law. It must be rendered equitable, by enabling the donor to fulfill previous obligations; and the means here proposed would have this effect. Bishop Rosati should oppose Cellini's return to Grand Coteau; should he come

- 4 Friday. Chapter. Went to Confession. Mass in the chapel. Wrote to the Rt. Rev. Bp. of New Orleans.
- 5 Saturday. Mass in the chapel. Received a letter from Fr. Niel through a girl whom he wished to be received in the Convent. In the evening Confessions of the Seminarians.
- 6 Sexagesima Sunday. Early in the morning Confessions of the Brothers. Mass in the church. Heard confessions at home. Assisted at High Mass in the church and preached on the Sunday Gospel. Vespers in the church; sermon by Mr. Paquin.

back nevertheless he will be suspended.—Bishop Rosati should open negotiations with the holders of the title to the Church block in St. Louis, in order to purchase that title from them: he could offer to pay \$500.00 annually for six years, and secure at once the title made to himself and the Ecclesiastical Superior of the Church of St. Louis.—Fr. Niel may be given either his *Exeat* or Dimissorial letters *ad tempus*, as Bp. Rosati will deem it fit. He ought not to be entrusted with the getting of a collection in Europe. That Fr. Janvier come to St. Louis to take his place is out of question.—Father Audizio insists on a change; he might do well at Kaskaskia; otherwise, may be sent down, and given as assistant to Fr. Millet who has consumption.—Send Carretta at once to Lower Louisiana. Fr. De Neckere is spending the winter at St. Michael's, and doing well. Everybody at Grand Coteau is well pleased with Fr. Rosti. At St. Joseph's all is well; and so is Father Tichitoli.—Approves the regulations introduced by Bishop Flaget in the Loretines' Rule.—When a note of Rosati to Rozier is paid, there will remain of the money sent by the Pope \$254.25.—Send an *Ordo perpetuus*.

2nd Letter of same date (the former had been really written on December 27, but was posted only the next day). Received your two letters postmarked November 22. You are complaining: though I am pained at some of your expressions, I understand your feelings. Your determination to withdraw from Lower Louisiana all your subjects is unjust, insofar as it is contrary to our agreements and a poor recognition of my willingness to part, in favor of your Congregation, with excellent subjects. In view of these circumstances, suspend all transactions in my name concerning the Church property in St. Louis. I will have also to call to Lower Louisiana those of my priests who are in Missouri.—Have nothing to say in regard to your projects touching Mrs. Smith's property, or your arrangements concerning Fr. Potini, which I deem fraught with danger.—Impossible to go to Missouri in the spring; have had trouble and expense enough in Louisiana.—You are mistaken in believing that Fr. De Neckere does not fare better in the South. If you recall him you will be answerable for his death. Should you take Fr. Rosti from Grand Coteau, then you must send me Fr. Saulnier to replace him.—Do not dispose of Fr. Audizio until you hear again from me.

The original of the third letter is dated January 9, 1825. Bishop Du Bourg confesses that his preceding letter was written under the influence of a strong emotion, caused by Rosati's letter of November 22, 1824. He is now perfectly self-possessed. 1° Rosati should accept Mrs. Smith's donation. Himself (Du Bourg) wrote so to Mrs. Smith before Fr. Cellini's departure; but received no answer, as Rosati himself received no answer from her. If, therefore, she remains firm in her intention (which is doubtful), Rosati must accept. Still Mr. Perrodin has a right to some part of the estate, as is evident from his own testimony, and the testimony of Frs. Jeanjean and Brassac. Mrs. Smith may have forgotten her promises; but equity demands they should be fulfilled, even though strictly speaking the law might be against his claim, which is not certain, for lawyers push him to bring the matter to court (which he refuses to do), and offer their services gratis. Anyway Religion cannot be served at the expense of equity and justice; and a lawsuit would be a tremendous scandal.—2° Mrs. Smith may be encouraged to go to the Barrens. But Rosati would be wrong to centralize in Missouri all his resources in men and material means of support. The property offered in the La Fourche District for a Seminary will prove a good source of income. Should Rosati refuse to start this new establishment, then he (Du Bourg) would have to look elsewhere, and would be obliged to claim the price of his holdings in Missouri: the mill, the St. Louis lots, the River des Peres property and the negroes. Moreover, having a house in Louisiana would permit to utilise the subjects who cannot stand the climate of Missouri, and would eventually increase the chances of multiplying vocations. Calling back Frs. De Neckere, Tichitoli and Borgna will be tantamount to condemn them to death. Rosati is right in deprecating the isolation of his men: the remedy is to have in Louisiana a common center, which will be afforded by the establishment at La Fourche. If he calls back Rosti from Grand Coteau, he must send down Saulnier; for every one whom Rosati recalls to Missouri Du Bourg will call one of his priests from Missouri.—Potini gives subject of concern.—Rosati's reproaches concerning the appointment of De Neckere to Grand Coteau are based upon incorrect understanding of the facts.—Fr. Anduze went too far when he threatened Ceillini with censure.—Bishop Flaget writes that among Fr. Nerinckx's papers some letters were found in which Rosati encouraged his intention of leaving Kentucky and pass over Missouri: the good Bishop was very much affected by this discovery.—Du Bourg is anxious to have an answer, which he hopes will be according to his wishes.

Letter to
Fr. Niel

- 7 Monday. Spiritual Conference for the Seminarians: Necessity and qualities of prayer. Mr. Feigan.¹⁹ Mass in the chapel. Received a letter from Fr. Audisio. Answered the Rt. Rev. Bp. of New Orleans.²⁰
- 8 Tuesday. Spiritual Conference of the Community, on the government of the tongue: Motives; Means. Bro. Harrington.²¹ Mass in the chapel. Wrote letters: 1st., to Fr. Niel, in answer to various queries: (a) Women of bad character, living in places of debauchery ought to be separated from the communion of the Church, and received only when they have repaired the scandal; (b) All those who, in contempt of the Church's laws, contract marriage before the Judge, are to be separated from the church; and in order to prevent anyone from invoking the plea of ignorance, for three consecutive Sundays the people are to be publicly warned that henceforward those who will contract such marriages, or who, having contracted them, will neglect to be reconciled with the Church, will be refused ecclesiastical communion; 2nd., to Fr. Audisio; 3rd., to Fr. Dahmen.
- 9 Wednesday. Mass in the chapel. Confessions.
- 10 Thursday. Mass in the same place.
- 11 Friday. Chapter. Went to confession. Mass in the same place.
- 12 Saturday. Mass early in the morning. At 6 o'clock Confessions of the Nuns. In the evening, Confessions of the Seminarians.
- 13 Quinquagesima Sunday. Early in the morning Confessions of the Brothers. Mass at 6 o'clock in the church. Assisted at High Mass in which Fr. Odin preached. After Mass I talked to the people about enlarging the present church before Easter. Vespers in the church.
- 14 Monday. Early in the morning Spiritual Conference for the Seminarians on the proper keeping of the Lenten season: Motives; Means. Mr. Thompson.²² Mass in the chapel.
- 15 Tuesday. Early in the morning, Spiritual Conference of the Community, as yesterday. Mass in the chapel. Wrote 1st., to Fr. Dahmen; 2nd., to Mr. Rozier.

18. What this letter, which has not been preserved, may have been like, we may well gather from the first words of Bishop Du Bourg in answer thereto: "My good and very Dear Brother: Your last two letters filled my soul with sorrow, by manifesting to me the pain which your own soul is filled with. There was a misunderstanding; and yet our hearts were made to live in unison. Now all is cleared up."

19. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 349, n. 139.

20. See above, Note 18.

21. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 346, n. 124.

22. Cf. *Ibid.*, p. 344, n. 120.

- 16 Wednesday. Early in the morning Confessions. Mass in the chapel. Excavations made for the foundations of the addition to the old church. At 10 A. M., Pontifical Blessing of the Ashes. Preached. High Mass by Fr. Odin.
- 17 Thursday. Mass in the chapel.
- 18 Friday. Early in the morning, Chapter. Mass in the chapel. Went to Confession.
- 19 Saturday. Mass early in the morning in the chapel. Confessions of the Nuns. In the evening Confessions of the Seminarians.
- 20 1st. Sunday in Lent. Early in the morning Confessions of the Brothers. Mass at 6 o'clock in the Church. Assisted at High Mass; preached on the Sunday Gospel: Christ going into the desert, fasting in the desert, and joining prayer to fasting, tempted by the devil, etc., gives us examples how we should fly from the world, etc., etc. Vespers in the church; sermon by Mr. Hamilton.
- 21 Monday. Early in the morning Spiritual Conference for the Seminarians (Mr. Labadie²³), on the necessity and qualities of mental prayer or Meditation. Mass in the chapel.
- 22 Tuesday. Early in the morning Spiritual Conference of the Community, on the necessity and qualities of Meditation: Bro. Palelli²⁴ and Mr. Timon. Mass in the chapel.
- 23 Wednesday. Mass early in the morning, during which Bro. Sargiano²⁵ made his vows. Fr. Odin and Mr. Timon set out, etc.
- 24 Thursday. Mass in the chapel. Conference to the Nuns on the virtues to be specially practiced during the Lenten season. Examination of the Novices and the Postulants. In the evening, through the mail, received letters from the Bp. of New Orleans, of January 3;²⁶ one from Fr. Tichitoli of January 8; another of January 13; from Fr. Bigeschi, of January 14; from Fr. Saulnier, St. Louis, January 31; and from Fr. Dahmen, of today.
- 25 Friday. Early in the morning, Chapter. Went to Confession. Mass in the chapel.

23. Cf. *Ibid.*, p. 345, n. 122.

24. Cf. *Ibid.*, p. 344, n. 117.

25. Cf. *Ibid.*, p. 341, n. 107.

26. Original in archives of St. Louis Archdioc. Chancery. This letter had been solicited by a certain J. C. Chignard, who had come to St. Louis in 1818 from Martinica, asking to be ordained, and had left in rather suspicious circumstances. Since then, he had roamed much through the United States, had gone back to France, and finally returned to New Orleans, begging Bishop Du Bourg to receive him in the Seminary. His disedifying conduct in the past in New Orleans prevents the Bishop from accepting him; but perhaps Bp. Rosati could see his way of receiving him for his future Diocese.—Bishop Rosati did not see his way, and declined to receive him in the Seminary.

Ordination
No. 6

- 26 Saturday. Early in the morning, Confessions of the Sisters. At 9 o'clock in the church said Pontifical low Mass and ordained to the Deaconship Peter Vergani ²⁷ and John Paquin,²⁸ clerics of our Congregation. In the evening Confessions of the Seminarists. Answered Fr. Saulnier affirmatively in regard to the girl who wishes to come to the Convent.
- 27 2nd. Sunday in Lent. Early in the morning, Confessions of the Brothers. Mass at 6 o'clock in the church. Confessions. Assisted at High Mass, during which I preached on today's Gospel. After Mass, election of the Trustees of the parish: 1st., John Moore; 2nd., John Bapt. Moranvillé;²⁹ 3rd., Francis Miles. It will be their duty to collect every year from the Congregation fifty dollars for the lights, the altar wine and other expenses; and to see that at the proper time the stones, the lumber, lime, etc. are prepared for the building of the new church. John Moore will attend to the collection in 1825; John Bapt. Moranvillé, in 1826; and Francis Miles in 1827. Vespers in the church. Received letters from Frs. Niel and Saulnier.
- 28 Monday. Early in the morning Spiritual Conference for the Seminarists, on interior mortification. Mass in the chapel. Answered the Bp. of New Orleans, declaring I could not receive Mr. Chignard in the Seminary.

MARCH.

Register
No. 7

- 1 Tuesday. Spiritual Conference of the Community, as yesterday. Mass in the chapel. Answered Fr. Niel, and sent him testimonial letters in view of the collection etc.
- 2 Wednesday. One Confession. Mass in the chapel.
- 3 Thursday. Mass in the chapel. Conference to the Nuns.
- 4 Friday. Chapter. Went to confession. Mass in the chapel.
- 5 Saturday. Mass early in the chapel. Confessions of the Nuns. In the evening Confessions of the Seminarists.
- 6 IIIrd Sunday in Lent. Confessions of the Brothers. Mass at 6 o'clock in the church. During High Mass preached. Vespers in the church.
- 7 Monday. Spiritual Conference to the Seminarists.³⁰ Mass in the chapel.

27. Cf. *St. Louis Catholic Historical Review*. Vol. III, p. 342, n. 109.

28. A *lapsus calami*: the baptismal name of Paquin was Joseph.

29. A nephew of the saintly Father Moranvillé of Fells Point, Md. Had come west with Bishop Du Bourg in 1817 and settled at the Barrens, where he married later on; some of his descendants are still in Perryville, Mo.

30. Blank Space, evidently left to write the subject of the conference.

- 8 Tuesday. Spiritual Conference of the Couunity.³¹ Mass in the chapel.
- 9 Wednesday. Mass in the same place.
- 10 Thursday. Conference to the Nuns. Mass in the chapel.
- 11 Friday. Chapter. Went to confession. Mass in the chapel.
- 12 Saturday. Mass in the same place. Confessions of the Nuns. In the evening Confessions of the Seminarians.
- 13 IVth Sunday in Lent. Confessions of the Brothers. Mass at 6 o'clock in the church. During High Mass preached. Vespers in the church.
- 14 Monday. Spiritual Conference to the Seminarians.³² Mass in the chapel.
- 15 Tuesday. Spiritual Conference of the Community.³³ Mass in the same place.
- 16 Wednesday. Mass in the chapel.
- 17 Thursday. Mass in the same place. Conference to the Nuns.
- 18 Friday. Chapter. Went to confession. Mass in the same place. Confessions of the Seminarians.
- 19 Saturday. S. Joseph. Confessions of the Brothers. Mass in the chapel. High Mass in the church.
- 20 Passion Sunday. Mass in the church at 6 o'clock. During High Mass preached. Vespers in the church. After Vespers received most welcome news of the return of Fr. Borgna³⁴ to New Orleans. Greeted Fr. De Neckere, who had landed at Brazeau with Mr. Boullier,³⁵ subdeacon from Lyons.
- 31 Monday. Early in the morning Spiritual Conference to the Seminarians on the thought of the Passion of Christ. Mass in the chapel. At 4 o'clock, arrival of Fr. Permoli,³⁶

Dimissorial
Letters of the
Archbp, of
Lyons
to Mr. Boullier
for this Mission

31. Do.

32. Do.

33. Do.

34. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 144, n. 3. He had returned to New Orleans on January 27, 1825.

35. "John Boullier was born in Roanne, Loire, (France), in the Diocese of Lyons on September 12, 1801. He was the son of a well-to-do silk merchant. But the bright hopes which the world might hold out for him did not tempt him. Fervently and generously he gave himself to God early in life, and gave himself unreservedly. Not satisfied with leaving the world to embrace the clerical state, he determined to complete the sacrifice by leaving his native country, in order to bring help to the souls scattered through the vast region of America. He had not yet completed his theological studies, but was already in subdeacon's orders when, hearing of the departure of some evangelical laborers for Missouri, he joined them" (Notice of Father John Boullier, C. M., 1801—1853; in Archives of the Mother House of the Congregation of the Mission, Paris). Mr. Boullier was one of the recruits made by Father Anthony Blanc during a trip to France in 1824.

36. Father Bernard Permoli, C. M., was born at Piacenza, Italy, on February 26, 1797. Entered in the Novitiate in Rome, the 25th of November, 1815, he was some time later sent back to the Alberoni College in his native City, as a student. There he made his vows and was ordained in due time. When Father Borgna returned to America, in the fall of 1824, he obtained to take along with him Fr. Permoli. (Archives of the Proc. Gen. of the C. M., Rome. America P. II. Priests of the Congregation).

Dimissorial
Letters of Arch-
bishop of
Lyons to Mr
Chalon

priest of our Congregation from Rome, sent here with Fr. Borgna and of Mr. Chalon³⁷ cleric from Lyons. Through them I received letters: 1st from Italy, of Frs. Baccari, De Pace Sr., Ceracchi, De Pietri; two of my brothers, one of my brother-in-law, one of my cousin Rosati and another of my cousin Senese, and one of Fr. Acquaroni³⁸; 2nd, from Louisiana, of Frs. Rosti, Tichitoli, Borgna, Brassac, Portier, Bigeschi; a most beautiful golden chasuble, a pectoral cross of gilded silver, etc.

22 Tuesday. Spiritual Conference of the Community, as yesterday. Mass in the chapel.

23 Wednesday. Mass in the chapel.

24 Thursday. Mass in the same place. Conference to the Nuns. Confessions of the Seminarians.

25 Friday. Feast of the Annunciation of the B. V. Celebrated Pontifical Mass in the Nuns chapel, where I received the vows of four Novices and gave first communion to the girls etc., etc. Exposition of the Bl. Sacrament.

Vows of four
Loretines at
Bethlehem

26 Saturday. Mass in the chapel. Today the new sanctuary added to the old church was completed, and the altar was placed in it.

27 Palm Sunday. Mass in the Community chapel. Blessing of the Palms, Procession, to which I assist in cope; preached. Vespers in the same place.

28 Monday. Mass in the chapel.

29 Tuesday. Mass in the same place.

30 Wednesday. Mass in the same place. Confessions of the Nuns in the morning, and of the Seminarians in the afternoon. Office of *Tenebrae* in the church.

31 Maundy Thursday. Confessions. Solemn Pontifical Mass in the church; preached after the Gospel. Communion of the Clergy and of a very great number of persons present. Consecration of the Holy Oils of the Catechumens, of the sick and the Holy Chrism. After Vespers washed the feet of twelve clerics. In the afternoon Office of *Tenebrae* etc.

Consecration of
the H. Oils

APRIL

1 Good Friday. Performed the function in the church. In the afternoon Office of *Tenebrae*.

2 Holy Saturday. Blessing of the fire, of the Fount, etc., and celebrated Pontifical Mass in the church. In the evening Confessions of the Seminarians.

37. Gabriel Stanislaus Chalon, was born at Sury, in the diocese of Lyons, France, on January 30, 1805 and was a cousin of Father, later Bishop, Michael Portier. He had not yet received tonsure when he came to the Seminary.

38. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 318, n. 20.

- 3 Easter Sunday. Confessions in the church. After the chanting of Tierce, celebrated solemn Pontifical Mass in the church, during which Mr. Timon preached the sermon. Pontifical Vespers in the church.
- 4 Monday. Mass in the chapel. Confessions. Assisted in cope at the High Mass and preached. Vespers in the church.
- 5 Tuesday. Mass in the chapel. Vespers in the church.
- 6 Wednesday. Mass in the same place.
- 7 Thursday. Conference to the Nuns. Mass in the chapel.
- 8 Friday. Chapter. Went to confession. Mass in the chapel.
- 9 Saturday. Confessions of the Nuns. Mass in the same place. Confessions of the Seminarians.
- 10 Low Sunday. Confessions of the Brothers. Mass in the chapel. Assisted at High Mass; preached. Confessions in the church. Vespers.
- 11 Monday. Spiritual Conference for the Seminarians.³⁹ Mass in the same place.
- 12 Tuesday. Conference of the Community.⁴⁰ Mass in the same place.
- 13 Wednesday. Mass in the same place.
- 14 Thursday. Conference to the Nuns. Mass in the chapel.
- 15 Friday. Chapter. Went to Confession. Mass in the chapel.
- 16 Saturday. Confessions of the Nuns. Mass in the same place. Confessions of the Seminarians.
- 17 IInd Sunday after Easter. Confessions of the Brothers. Mass in the chapel. Confessions in the church. High Mass. Fr. Odin preached.
- 18 Monday. Spiritual Conference for the Seminarians.⁴¹ Mass in the same place.
- 19 Tuesday. Spiritual Conference of the Community.⁴² Mass in the same place.
- 20 Wednesday. Mass in the same place.
- 21 Thursday. Conference to the Nuns. Mass in the same place.
- 22 Friday. Chapter. Went to Confession. Mass in the chapel.
- 23 Saturday. Confessions of the Nuns. Mass in the same place. Confessions of the Seminarians.

³⁹. Space for the subject left blank.

⁴⁰. Do.

⁴¹. Do.

⁴². Do.

- 24 IIIrd Sunday after Easter. Confessions of the Brothers. Mass in the chapel. Confessions in the church. Assisted at High Mass and preached. Vespers in the church.
- 25 Monday. Feast of St. Mark. Mass in the chapel. Litany and solemn Procession in Pontifical vestments. High Mass.
- 26 Tuesday. Spiritual Conference of the Community. Mass in the chapel.
- 27 Wednesday. Mass in the same place.
- 28 Thursday. Conference to the Nuns. Mass in the chapel.
- 29 Friday. Chapter. Went to confession. Mass in the same place.
- 30 Saturday. Mass in the chapel. Confessions of the Nuns. In the evening Confessions of the Seminarians.

MAY

- 1 IVth Sunday after Easter. Mass in the chapel. Confessions of the Brothers. Confessions in the church. Assisted at High Mass, and preached. Vespers in the church.
- 2 Monday. Spiritual Conference for the Seminarians.⁴³ Mass in the chapel.
- 3 Tuesday. Spiritual Conference of the Community. Mass in the chapel. High Mass in the church.
- 4 Wednesday. Mass in the chapel.
- 5 Thursday. Conference to the Nuns. Mass in the chapel.
- 6 Friday. Chapter. Went to Confession. Mass in the chapel.
- 7 Saturday. Confessions of the Nuns. Mass in the chapel. In the evening Confessions of the Seminarians.
- 8 Vth Sunday after Easter. Confessions of the Brothers. Mass in the chapel. Confessions in the church. Assisted at High Mass and preached. Vespers in the church.
- 9 Monday. Rogations. Mass in the chapel. Litany, Procession and High Mass in the church.
- 10 Tuesday. Rogations. Everything as yesterday.
- 11 Wednesday. Rogations. Everything as yesterday. In the evening Confessions of the Seminarians.
- 12 Thursday. Accension of our Lord Jesus Christ. Confessions of the Brothers, also of the people in the church. After the chanting of Tierce I celebrated pontifical Mass and preached. Pontifical Vespers in the church.
- 13 Friday. Chapter. Went to confession. Mass in the chapel.
- 14 Saturday. Mass in the chapel. In the evening Confessions of the Seminarians.

43. Do.

- 15 Sunday within the Octave of the Ascension. Confessions of the Brothers. Mass in the chapel. Confessions at home. Assisted at High Mass and preached. Vespers in the church.
- 16 Monday. Spiritual Conference to the Seminarists on the necessity of vocation and the means to know it. Mass in chapel. I sent Thomas Moore,⁴⁴ who has a bad cough and suffers in the chest, to Mr. James for his health.
- 17 Tuesday. Spiritual Conference of the Community on the preparation for the feast of Pentecost. Mass in the chapel.
- 18 Wednesday. Mass in the chapel.
- 19 Thursday. Mass early in the morning in the chapel. Conference to the Nuns on the preparation for the feast of Pentecost, and on the obedience to be shown to the Superiors in regard to the various changes which may be made in the Rules.
- 20 Friday. Chapter. Went to confession. Mass in the chapel. Received letters from Fr. Dahmen, Fr. Van Quickenborne and Mother Eugenie.⁴⁵
- 21 Saturday, eve of the Pentecost. Early in the morning Confessions of the Nuns. At 9 o'clock I blessed the Fount in the church and celebrated solemn Pontifical Mass. At 2:15 P.M. Confessions of the Seminarists.
- 22 Pentecost Sunday. Early in morning Confessions of the Brothers at home, then Confessions of the parishioners in the church. At 11 o'clock, after the chanting of Tierce I celebrated solemn Pontifical Mass, during which Mr. Timon preached the sermon. Sent letters: 1st., to the Bp. of New Orleans; 2nd., to Fr. Borgna; 3rd., to Fr. Rosti; 4th., to Fr. Acquaroni. Pontifical Vespers in the church, after which I heard one Confession.
- 23 Monday. Mass in the chapel. Two Confessions. Assisted at High Mass in pontifical vestments; after Mass addressed an exhortation to the candidates for Confirmation, and administered Confirmation to 27 boys and girls. At 3 P. M. Vespers in the church.
- 24 Tuesday. Confessions of four Brothers and one extern. Mass in the chapel. High Mass in the church.
- 25 Wednesday of the Ember Week. In the morning, during meditation time in the Community chapel, I received Bro. Leonard Smith among the Brothers of the Congregation, after an exhortation. 2 Confessions. Mass in the chapel. Arrival of Frs. Olivier⁴⁶ and Dahmen. Had the fever.

Confirm.
27

44. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 330, n. 75

45. Madame Eugenia Audé, Superioress of the S. Heart, at Grand Coteau.

46. Father Donatian Olivier, the venerable Missionary of Prairie du Rocher, Ill.

- 26 Thursday. I did not say Mass, owing to sickness.
- 27 Friday. Did not say Mass. Departure of Frs. Olivier and Dahmen.
- 28 Saturday. Did not say Mass; neither did I hear the Confessions of the Seminarians.
- 29 Trinity Sunday. Heard Mass in the chapel.
- 30 Monday. Did not say Mass.
- 31 Tuesday. Did not say Mass.

JUNE

- 1 Wednesday. Said Mass in the chapel. In the evening heard the Confessions of the Seminarians.
- 2 Thursday. Feast of Corpus Christi. Said Mass in the chapel. Celebrated Pontifical Vespers and carried the Bl. Sacrament at the Solemn Procession. Sermon by Mr. Timon.
- 3 Friday. Mass in the chapel.
- 4 Saturday. Mass in the chapel. In the evening Confessions of the Seminarians.
- 5 Sunday within the Octave of Corpus Christi. Confessions of the Brothers. Mass in the chapel. Assisted at Vespers.
- 6 Monday. Spiritual Conference for the Seminarians, on the Devotion to the Holy Eucharist. Mass in the chapel.
- 7 Tuesday. Spiritual Conference of the Community, on the Devotion to etc. Mass in the chapel.
- 8 Wednesday. Mass in the chapel. Received a letter of Fr. Richard.⁴⁷ Wrote to Uncle Gaetano.
- 9 Thursday. Mass early in the morning. Conference to the Nuns on the Bl. Sacrament.
- 10 Friday. 1 Confession. Chapter. Mass during Meditation. Mr. Timon made his vows. Went to confession. Wrote to Fr. Saulnier, asking him to inquire whether a means could be found in St. Louis to send money to Arkansas to pay taxes for the church property.⁴⁸
- 11 Saturday. Mass early in the morning. Confessions of the Nuns. In the evening Confessions of the Seminarians.
- 12 IIIrd Sunday after Pentecost. Early in the morning Confessions of the Brothers. Mass in the chapel, after which heard the Confessions of some parishioners. Assisted at High Mass, during which I preached on drunkenness. "Do

⁴⁷. Father Gabriel Richard, P. S. S., of Detroit.

⁴⁸. The church property here mentioned seems to be the property donated to the Bishop by Mr. J. F. Mulletti (cf. *St. Louis Catholic Historical Review*, Vol. III, p. 351, n. 143).

not err: neither fornicators, nor adulterers . . . nor drunkards . . . shall possess the kingdom of God." I Cor. v, ii.⁴⁹ Thus did the Apostle speak to Christians recently converted to the true faith from the superstitions of paganism. Such was the corruption of pagan morals, that the worst vices were indulged in without the least restraint or the least shame by countless numbers. "*Do not err*" etc., said the Apostle. The religion which you are professing is holy etc. Oh, would to God that in our times the faithful born in the bosom of our most holy church, nurtured from their very first days with the milk of her most holy and pure doctrine, should not be in need of the like admonitions! But, alas! adultery, theft, drunkenness fill the earth. Drunkenness is prevalent everywhere, neither etc. One would think it has become lawful. "*Do not err*," my Brethren, etc., drunkards shall not possess the kingdom of God. Would that I were able to impress upon your minds an horror for this horrible vice. I shall endeavor to do so, by showing you that the drunkard is his own worst enemy, insofar as he hates all the goods which could be his, either in this life or in the next. To three general kinds may all these goods be reduced: 1. the goods of fortune; 2. natural goods; 3. Supernatural goods. To all these goods the drunkard is opposed, and this in a most particular way. For it was said in general of all sinners that "they that commit sin, are enemies to their own souls"⁵⁰; however, deluded by the appearance of some good, they mistake temporal things for the things eternal, and the false for the true. But what will the drunkard receive in exchange for his soul which he sacrifices? Nothing. Riches etc.; honors; pleasure, etc.; none of these; nay more, he jeopardizes his natural goods; his health, his intellectual faculties, his life itself etc.. and moreover, his supernatural goods; grace, merits, glory, etc., etc. Vespers in the church.

- 13 Monday. Spiritual Conference for the Seminarians, on avoiding tepidity as injurious to God, the neighbor and ourselves. Mass in the chapel.
- 14 Tuesday. Spiritual Conference of the Community.⁵¹ Mass in the chapel.
- 15 Wednesday. Mass in the chapel. Went to confession.
- 16 Thursday. Mass in the chapel.
- 17 Friday. Chapter. Went to confession. Mass in the chapel.

49. Bishop Rosati must have written this reference from memory; the text quoted by him is found in I Cor. vi, 9.

50. Tob. xii, 10.

51. Space for the subject left blank.

- 18 Saturday. Mass early in the morning. Confessions of the Nuns. In the evening Confessions of the Seminarists.
- 19 IVth Sunday after Pentecost. Early in the morning Confessions of the Brothers. Mass in the chapel. Confessions. Assisted at High Mass during which I preached on the various manners of cooperating in the sin of drunkenness. Vespers in the church.
- 20 Monday. Spiritual Conference for the Seminarists, on the means to be employed for avoiding tepidity. 1. the desire of fervor; 2. prayer; 3. vigilance; 4. eschewing small defects, etc. Mass in the chapel. Return of Father De Neckere from a Mission to the Catholics of the State of Illinois, and Kaskaskia. In the evening Confessions of the Seminarists.
- 21 Tuesday. Mass in the chapel. High Mass in the church, during which the panegyric of St. Aloysius Gonzaga was preached in English by Mr. Saucier. Vespers and Compline in the church.
- 22 Wednesday. Mass in the chapel.
- 23 Thursday. Mass in the chapel. Received a letter from Fr. Saulnier.
- 24 Friday. In the morning Confessions of the Brothers. Went to Confession. Mass in the chapel. Assisted at High Mass in the church. Vespers and Compline in the chapel.
- 25 Saturday. (Fr. De Neckere heard the Confessions of the Nuns). Mass in the chapel. In the evening Confessions of the Seminarists. Received a barrel of sugar and a sack of coffee from Fr. Borgna of New Orleans.⁵²
- 26 Vth Sunday after Pentecost. Confessions of the Brothers. Mass in the chapel. Assisted at High Mass in the church, during which I preached on vanity in dress, and showed it to be opposed to Religion, chastity and justice. Vespers in the church.
- 27 Monday. Spiritual Conference for the Seminarists, on the exercise of the presence of God. Mr. Loisel. Mass in the chapel. Answered Fr. Saulnier's letter.
- 28 Tuesday. Spiritual Conference of the Community, on the care to be taken on small things, whether good or evil. Bro. Pifferi⁵³, Mr. Timon. Mass in the chapel. In the evening Confessions of the Seminarists.
- 29 Wednesday. In the morning Confessions of the Brothers. Pontifical Mass in the church after the chanting of Tierce. Pontifical Vespers in the church. Received the following letters: 1. of Fr. Baccari, 15 February of this year; decree

⁵². This whole sentence is written in French in the *Diary*.

⁵³. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 343, n. 116.

of the same for this Mission; 2. of Fr. Boccardo, Genoa, September 27, 1824; of the Bishop of New Orleans, two May 24⁵⁴ and 26⁵⁵; 4. of Fr. Borgna, May 28; 5. of Fr. Dahmen, to whom the aforementioned letters were addressed, and who, being absent from Ste. Genevieve, was unable to forward them sooner.

- 30 Thursday. Mass in the chapel. Received a letter from Fr. Niel written from Washington.

JULY

- 1 Friday. Went to Confession. Heard two Confessions. Chapter. Mass in the chapel.
- 2 Saturday. Mass in the chapel. Started a letter to Fr. Baccari. In the evening Confessions of the Seminarians.
- 3 VIth Sunday after Pentecost. Confessions of the Brothers. Mass in the chapel. Confessions. Letter to Fr. Baccari. Vespers in the church.
- 4 Monday. Mass in the chapel.
- 5 Tuesday. Spiritual Conference of the Community, on the zeal for our own perfection.
- 6 Wednesday. 1 Confession. Mass in the chapel.
- 7 Thursday. Mass early in the morning. Conference to the Nuns.
- 8 Friday. Chapter. Went to confession. Heard 1 Confession. Mass in the chapel.
- 9 Saturday. Mass early in the morning. Confessions of the Nuns. In the evening Confessions of the Seminarians.
- 10 VIIth Sunday after Pentecost. Confessions of the Brothers. Mass in the chapel. Confession of a lay person. At half past eight, I administered solemn Baptism to an adult, named Eugene Evans, after an exhortation and explaining the ceremonies. During High Mass I preached on the necessity of knowing the law of God. Vespers in the church, after which sermon by Mr. Saucier.

Baptism of
an adult

54. Original in Archives of St. Louis Archdioc. Chancery. Thanks Rosati for announcing the arrival of two young negresses. Advises him to come down to Louisiana to treat different affairs which cannot be communicated by letter; will pay trip expenses. For this reason refuses to Fr. Borgna, who, anyway has been absent too much, to go up to the Barrens.—Is coming from Florida; has placed Fr. Ganihl at Mobile; Fr. Maenhaut is well pleased at Pensacola.—No Sisters can be sent from Kentucky; their rule was too austere and rapidly undermining the health of many. Let the Sisters of Bethlehem adopt the same mitigation of their rule as will be imposed upon the Kentucky Sisters.—Fr. Martial has come to New Orleans to recruit boys for the College of Bardstown; takes everything, good and bad; there is rumor that one of those he took along was killed by his schoolmates at Louisville.

55. Original in Archives of St. Louis Archdioc. Chancery.—A pious Irish widow, very industrious, wishes to be received in the Monastery of Bethlehem. One of her boys is learning a trade; she would take with her a girl of hers, aged 9, and pay \$50.00 yearly to the Convent for her; and would place her boy, of the same age, at the Seminary, paying \$100.00 for him annually.—Urges again Rosati to come South.—Do not change Rosti and Potini. Cellini has sailed. It is rumored that Tichitoli is thinking of going back to Milan. Refuse him the permission, and send him to me.

- 11 Monday. Spiritual Conference for the Seminarians. Motives and means of avoiding venial sins. Mass in the chapel.
- 12 Tuesday. Spiritual Conference of the Community: That we ought to perform our ordinary actions well. Mass in the chapel.
- 13 Wednesday. Mass in the chapel.
- 15 Thursday. Mass early in the chapel. Conference to the Nuns, on the obligation to tend to perfection.
- 15 Friday. Chapter. Went to confession. Mass in the chapel.
- 16 Saturday. Mass early in the morning. Confessions of the Nuns. In the evening Confession of the Seminarians.
- 17 VIIIth Sunday after Pentecost. Confessions of the Brothers. Mass in the chapel; preached at High Mass. Vespers in the church.
- 18 Monday. Mass in the chapel. Pontifical first Vespers in the church. In the evening Confessions of the Seminarians.
- 19 Tuesday. *St. Vincent de Paul*. Confessions of the Brothers. Pontifical Mass in the church, during which panegyric by Mr. Timon. Pontifical Vespers in the church.
- 20 Wednesday. Mass in the chapel.
- 21 Thursday. Mass in the same place.
- 22 Friday. Mass in the same place. Chapter. Went to confession. At 5 P. M. I left the Seminary, on my way down to Louisiana, according to the desire of the Right Rev. Bp. of New Orleans, in order to have with him a talk about certain affairs regarding the good of our Congregation and of the whole Diocese. At 9 o'clock, we reached Mr. James', where we took supper and spent the night.
- 23 Saturday. Early in the morning we set out, and came to Ste. Genevieve at 6 o'clock.
- 24 IVth Sunday after Pentecost. Mass in the church of Ste. Genevieve.
- 25 Monday. In the same place.
- 26 Tuesday. In the same place.
- 27 Wednesday. Having received word that the boat which I was waiting for was to remain longer in St. Louis, in order not to spend here my time uselessly, I returned to the Seminary.
- 28 Thursday. Mass in the Community chapel.
- 29 Friday. Chapter. Went to Confession; Mass in the chapel.
- 30 Saturday. Mass in the same place. Confessions of the Nuns. In the evening Confessions of the Seminarians.
- 31 Sunday. Confessions of the Brothers. Mass in the chapel.

AUGUST.

- 1 Monday. Mass in the chapel.
- 2 Tuesday. Started for Ste. Genevieve, news having come that another boat was soon to pass there.
- 3 Wednesday. At Ste. Genevieve.
- 4 Thursday. Remained in the same place waiting for the boat.
- 5 Friday. Went on board the *Stewbenzville*, Capt. Comstock. Starting from Ste. Genevieve, the same day we reached the village called *Cape Girardeau*, whence
- 6 Saturday. at 6 o'clock we arrived at the mouth of the
- 7 Sunday. Ohio, in the morning we passed New Mad-
- 8 Monday. rid. The rest of the journey we made
- 9 Tuesday. slowly, amidst very great difficulties and
- 10 Wednesday. dangers, especially when we reached the
- 11 Thursday. place called *Pointe Chicau*; during the
- 12 Friday. night a part of the river bank fell into the
- 13 Saturday. river, threatening to engulf the boat in the water; we were scarcely able, by firing all the boilers, and putting up all the steam possible, to get away from the falling river bank.
- 14 Sunday. At 2 P. M., we reached Natchez. There I heard of the dangerous illness of Father Gallagher; I went to the upper part of the city to see the sick priest, whom I found beginning to feel better and out of danger of death; returned to the boat, I resumed my voyage, but was disappointed not to be able to say Mass anywhere the next day, feast of the Assumption of the B. V.
- 15 Monday. At 2 o'clock P. M., we passed in sight of the parish of *Pointe Coupee*.
- 16 Tuesday. At 4 a. m., I landed at the town of *Donaldsonville*; went straightway to Father Brassac's, by whom the same morning I was driven to Assumption, where I had the pleasure to meet the Rt. Rev. Bishop of New Orleans, who had come with Fr. Dussaussois to celebrate the feast of the Assumption. After I had been greeted by Frs. Bigeschi and Tichitoli, the Bishop and I had a long and exhaustive talk about the matter which had brought me on this journey. He, moved by the great difficulties besetting the progress of the Seminary at the Barrens on account of the latter's scanty income; wishing, moreover, to provide Lower Louisiana with another Seminary of our Congregation, spoke at length of the necessity of such a foundation, affirming that it would prove most helpful even to the churches and the Seminary in Missouri. His

opinion was, therefore, that I should, as soon as possible, devote all my energies to this foundation; that I should leave in the Seminary at the Barrens one, or maybe, two priests, with the boys of the lower classes, and go with all the rest to Lower Louisiana, to conduct the Seminary and College there to be erected. My soul was pierced to the quick at hearing this; and I represented to the eager prelate the dismal condition into which the church of Missouri was to be plunged, destitute as it would be of all spiritual help. But on his retorting with vehemence that my refusal to consent to this capital project was tantamount to bringing ruin upon the whole Diocese, I found it impossible to resist any longer; I gave my consent, and have written to the Vicar General of our Congregation to obtain his approval.

- 17 Mass in the church of the Assumption, where today and the following days I have enjoyed the company and conversation of the Bp. of New Orleans.
- 18 Mass in the same place.
- 19 Mass in the same place.
- 20 Saturday. Mass in the same place.
- 21 XII Sunday after Pentecost. Mass in the same place. Assisted at High Mass, during which I preached. Vespers in the church. Arrival of Fr. Blanc, Sr., from Pointe Coupée;⁵⁶ he came for the purpose of seeing me.
- 22 Monday. Mass in the same place. Arrival of Fr. Potini.⁵⁷
- 23 Tuesday. Mass in the same place. Departure of the Rt. Rev. Bp. of New Orleans and of Fr. Blanc.
- 24 Wednesday. Mass in the same place.
- 25 Thursday. Mass in the same place.
- 26 Friday. Mass in the same place. Received letters from Frs. Moni⁵⁸ and Borgna of New Orleans, in which they expressed the desire that I should go down there, affirming that no danger of sickness is to be feared.
- 27 Mass in the same place.
- 28 XIII Sunday after Pentecost. Mass early in the morning; after Mass, started for Donaldsonville, where I arrived before High Mass; there I found the Bp. of New Orleans, who was set out the same evening for the visitation of Opelousas, Avoyelles, Natchitoches and other neighboring parishes. We therefore bade each other goodbye.

56. This is Father Anthony Blanc, the future Bishop of New Orleans.

57. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 319, n. 26.

58. This is evidently the short letter dated, New Orleans, August 17, 1825. Original in Archives of St. Louis Archdioc. Chancery.—All await eagerly Bp. Rosati's coming to New Orleans. The City is now free from sickness; at any rate he will be able to stay at the Ursulines with Fr. Richard. Fr. Borgna is anxious to talk to him. Sends fifty Mass Intentions. On Fr. Moni, See *St. Louis Catholic Historical Review*, Vol. III, p. 324, n. 47.

- 29 Monday. Returned to Assumption.
- 30 Tuesday. Left with Fr. Tichitoli for St. Joseph, in view of visiting Fr. Potini; we arrived there at 11 A. M.
- 31 Wednesday. Mass in the church of St. Joseph. After dinner we started with Fr. Potini. Reached Mr. Potier's in the evening and remained there over night.

SEPTEMBER.

- 1 Thursday. In the morning returned to Assumption.
- 2 Friday. Bidding goodbye to Frs. Bigeschi, Potini and Tichitoli, I left for Donaldsonville, where I arrived a little before midday, and went on board the boat for New Orleans.
- 3 Saturday. Early in the morning we reached New Orleans. I went to see Fr. Borgna, by whom I was taken first to the College, then with Fr. Sibourd to the Monastery outside the city, for the purpose of not exposing myself to the danger of the contagion of the yellow fever. Was most kindly welcomed by the Nuns, and lodged in the house of the chaplain and the guests, where I will enjoy the society of the very pious Fr. Richard.⁵⁹ Received the visits of Frs. Carretta,⁶⁰ Janvier,⁶¹ Portier,⁶² Jeanjean,⁶³ Michaud⁶⁴ and Moni.
- 4 XIVth Sunday after Pentecost. Mass in the Nuns' chapel. Vespers and Benediction of the Bl. Sacrament in the same place. Wrote to Fr. De Neckere.
- 5 Mass in the same place. Wrote to Fr. Rosti, at Grand Coteau, to remain there until the Bp. of New Orleans sends another priest.
- 6 Tuesday. Mass in the same place.
- 7 Wednesday. Mass in the same place.

59. Father Richard—not to be confounded with Fr. Gabriel Richard, P. S. S., of Detroit—had come to Louisiana at the same time as Mother Duchesne and her companions, reaching St. Louis on the 20th of August 1818. He was first assigned to St. Charles, thus remaining in close contact with the Sacred Heart Nuns. Mother Duchesne gives of him the following description: "A priest after God's heart. His thin, extenuated frame and austere thoughtful countenance gives him an ascetic appearance more likely to inspire awe than to attract; but he is a man of highest merit who, in spite of his cold manner and extreme reserve in conversation, was most devoted and kind hearted." (Bannard-Fullerton: *Life of Madame Duchesne*, p. 184). Some time after the departure of the Community to Florissant, Fr. Richard himself was transferred to Louisiana, where he was appointed Chaplain to the Ursulines. During the epidemic of yellow fever which afflicted New Orleans in 1822, Father Richard was attacked by the disease; but "heaven", wrote some time later Mr. Odin, "did not wish to deprive the Mission of such a holy man." (*Annales de la Propagation de la Foi*, Vol. I, Fasc., v, p. 66). As may be seen from these quotations, and from the appreciation of Rosati himself who styles him "piissimi sacerdotis", everyone who knew Fr. Richard entertained a very high opinion of him.

60. Cf. *St. Louis Catholic Historical Review*. Vol. III, p. 331, n. 76.

61. Cf. *Ibid.*, p. 325, n. 51.

62. Cf. *Ibid.*, n. 50.

63. Cf. *Ibid.*, p. 324, n. 48.

64. Cf. *Ibid.*, p. 325, n. 52.

- 8 Thursday. Mass in the same place. Took dinner with Fr. Portier and all the other priests of the city and its immediate neighborhood.
- 9 Friday. Mass in the same place. Wrote to Fr. Mina.
- 10 Saturday. Mass in the same place.
- 11 XVth Sunday after Pentecost. Mass in the same place.
- 12 Monday. Mass in the same place. Wrote to the Bp. of New Orleans.⁶⁵
- 13 Tuesday. Mass in the same place.
- 14 Wednesday. Mass in the same place. Received a letter from Fr. Bigeschi and the Circular of the Vicar General of our Congregation.
- 15 Thursday. Mass in the same place. Received the Encyclical letter of our Holy Father Leo XII, and the Bull of indiction of the Jubilee.
- 16 Friday. Mass in the same place. Visited the Nuns with Fr. Sibourd.
- 17 Saturday. Mass in the same place.
- 18 XVIth Sunday after Pentecost. Mass in the same place. Vespers, Benediction of the Bl. Sacrament in the same place.
- 19 Monday. Mass in the same place.
- 20 Tuesday. Mass in the same place. Received a letter from Fr. Mina.
- 21 Wednesday. Mass in the same place. Wrote: 1, to Fr. De Neckere to tell him to send the manuscript of the *Ordo* to the printer in St. Louis; 2, to Fr. Saulnier, to tell him he should look after the printing of the same.
- 22 Thursday. Mass in the same place. Paid a visit to Frs. Moni, Jeanjean, Janvier, Portier and Carretta. Received letters from Frs. Odin and De Neckere.⁶⁶
- 23 Friday. Mass in the same place. Answered Fr. Odin's letter, telling him to go to New Madrid, to send the *Ordo* to St. Louis, to tell Thomas Moore and the Nuns to get ready for their trip to Louisiana.
- 24 Saturday. Mass in the same place.
- 25 Sunday. Mass in the same place.
- 26 Monday. Mass in the same place.

Encyclical of
Leo XII and
Bull of Indic-
tion of Jubilee

⁶⁵. This letter has not been preserved; but from Bp. Du Bourg's answer, dated Natchitoches, October 4, we may gather some of its contents. Father Bernard de Deva was raising some difficulties about the property he intended to donate for a Seminary in the Bayou La Fourche district. Rosati has written to Father Rosti that he is to recall him from Grand Coteau.

⁶⁶. Original in Archives of St. Louis Archdioc. Chancery. The letter is dated from Ste. Genevieve. August 14. Had started for St. Louis, but the heat and his weakness compelled him to stop at Ste. Genevieve. Asks permission to go back to Europe; his brother has offered to pay the trip expenses; not to delay too much asks from Bp. Rosati a loan of the sum necessary.

- 27 Tuesday. Mass in the same place. Received letters from Frs. Bigeschi and Tichitoli.
- 28 Wednesday. Mass in the same place.
- 29 Thursday. Mass in the same place. Came to New Orleans, and took dinner at the College with Fr. Portier and other priests. In the evening returned to the Monastery.
- 30 Friday. Mass in the Nun's chapel. After dinner left the Monastery and came to New Orleans, to stay in the Bishop's residence.

OCTOBER.

- Confirmed 5 1 Mass in the Bishop's church, after which gave Confirmation to five girls.
- 2 XIXth Sunday after Pentecost. Mass in the same place.
- 3 Monday. Mass in the same place.
- 4 Tuesday. Mass in the same place.
- 5 Wednesday. Mass in the same place.
- 6 Thursday. Mass in the same place. Took dinner with the Assistants of the Cathedral and other priests.
- 7 Friday. Mass in the same place. Confirmed one girl.
- Confirmed 1 8 Saturday. Mass in the same place. Took dinner at Mr. Du Bourg's⁶⁷ with several priests.
- 9 Sunday. Mass in the same place.
- 10 Monday. Mass in the same place. Took dinner at Mr. Barthe with Frs. Sibourd and Borgna.
- 11 Tuesday. Mass in the same place. Took dinner at Mr. Fogliardi.
- 12 Wednesday. Was sick of the fever.
- 13 Thursday. Same.
- 14 Friday. Same.
- 15 Saturday. Same.
- 16 Sunday. Same.
- 17 Monday. Same.
- 18 Tuesday. Same.
- 19 Wednesday. Same.

67. Pierre F. Du Bourg, the Bishop's brother, for many years a prominent resident of New Orleans. An "Annuaire" for 1809 shows he was then, with the title of Major, in command of the volunteer force of Louisiana, then the Territory of Orleans. Paxton's New Orleans Directory for 1823 styles him "Commissioner and Consul of the King of Sardinia," with place of business, 53 Bienville Street, and residence 85 Maine, that is, Dumaine street. The house is still standing. Pierre F. Du Bourg, though he was the Bishop's brother, and on friendly terms with some members of the clergy, yet was quite active and prominent in Masonic circles. (See Paxton's New Orleans Directory above cited). Besides his residence on Dumaine Street, he had near the city a country place, named 'Plaisance', from which the present Pleasant Street has received its name.

- 20 Thursday. Same.
- 21 Friday. Same.
- 22 Saturday. Same.
- 23 XXIInd Sunday after Pentecost. Mass in the Bishop's church.
- 24 Monday. Mass in the same place.
- 25 Tuesday. Mass in the same place.
- 26 Wednesday. Mass in the same place.
- 27 Thursday. Mass in the same place.
- 28 Friday. Mass in the same place.
- 29 Saturday. Mass in the same place. Took dinner at Mr. Barthe's with the Consul of France. Wrote letters: 1, to Fr. Tichitoli; 2, to Fr. Potini; 3, to the Bishop of Charleston; 4, to Fr. Acquaroni; he must abandon the idea of returning to the parish of Portage, which will be hereafter administered by the Jesuits; he is given the choice between New Madrid, Kaskaskias, etc.
- 30 XXIII Sunday after Pentecost. Mass in the same place.
- 31 Monday. Mass in the same place. Wrote to the Most Rev. Archbishop of Iconium, Secretary of the S. Congr. of Propaganda. Heard the confession of a woman.

NOVEMBER.

- 1 Tuesday. Celebrated solemn Pontifical Mass in the Cathedral. In the evening Benediction of the Bl. Sacrament in the Bishop's church. Confirmed a girl.
- 2 Wednesday. Mass in the same place.
- 3 Thursday. At 11 o'clock went on board the *Packet* and at 5 o'clock landed at the church of St. John the Baptist, where I was welcomed with great delight by Frs. Mina and Audizio.
- 4 Friday. Mass in the church of St. John the Baptist.
- 5 Saturday. Mass in the same place. Wrote to Fr. Borgna⁶⁸ and to Fr. Bigeschi. To the latter I insisted that he should proceed most cautiously in regard to the affair of the foundation of the new Seminary, lest the Seminary be in debt before it even begin to exist.
- 6 XXIVth Sunday after Pentecost. Mass in the same place. Assisted at High Mass, during which I preached on the gospel of the day: Jesus taught in the form of a *parable*, in order to accommodate Himself to the human intellect;

⁶⁸. Original in Archives of St. Louis Archdioc. Chancery. Charmed with Father Mina. Does not know whether he will go to St. Michael's as Fr. De la Croix is not at home. Expects Father Borgna the following Wednesday (November 9). Recommends him not to forget the provisions, also to ask from Mr. Fogliardi the picture of Father De Andreis, and to bring it along; and to remind Fr. Portier he promised to send a bed to Fr. Dahmen.

the householder is God infinitely good, who shows himself to be a father, and wants us to treat him as sons; he *sowed*; the time of his present life is the time of sowing; he who does not sow shall not reap; he who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap in blessings;⁶⁹ good seed, that is, faith, grace, etc.; *in His field*; you are God's husbandry.⁷⁰ *An enemy*; that is, the devil, the world, our old man, etc.; *Wilt thou that we go and gather it up*?⁷¹ God, by supporting the sinners, manifests His patience, His goodness, His justice. *In the time of the harvest*; then will be the time of rendering an account, etc., etc.

- 7 Monday. Mass in the same place. Wrote to Fr. Tichitoli.
- 8 Tuesday. Mass in the same place. Wrote to Fr. Brassac and to the Bp. of New Orleans. At 2 o'clock, the same Bishop with Fr. Jeanjean fills us with considerable joy by his unexpected arrival. The proposed foundation of the new Seminary is once more the object of our conversation; I urged upon the Bishop the difficulties besetting the contemplated foundation, and, after weighing them carefully, we concluded that it is of the utmost importance that, before anything be done, I should find out what our priests in the state of Missouri think of the matter.
- 9 Wednesday. Mass in the same place. At half past seven P. M., the Bishop of New Orleans and I, together with Fr. Jeanjean and Fr. Audizio, went on board the *General Brown* these gentlemen bound for Donaldsonville, the last mentioned coming with me to the Seminary. We stopped until 10 o'clock to load the boat.
- 10 Thursday. At 10 o'clock we leave the wharf, and at one in the afternoon we pass in front of Donaldsonville; the Bishop and Fr. Jeanjean are taken to the village in a skiff. At 8 p. m., we pass *Baton Rouge*.
- 11 Friday. A little after midnight, as we were surrounded by fog, we were obliged to stop during four hours. At half past five we came to the town of *Fort Adams*.
- 12 Saturday. At 2 A. M. we arrive at Natchez, where we stopped about three hours. At 1 p. m. we passed the place called *Petit Gouffre*⁷².

69. II Cor., ix, 7.

70. I Cor. iii, 9.

71. Matt. xiii., 28.

72. At a distance of about 20 miles (by the river) above Natchez. Fifteen miles higher up, is the *Grand Gouffre*, apparently the one described by Charlevoix: "Were it not for a Natchez who had asked me to accompany me to return to his home, I would have been lost in a whirlpool, which no one among my guides was aware of, and which is detected only when one is already so caught up in it that it is impossible to escape. It is on the left hand (going down stream, therefore towards the east bank) at the foot of a huge Cape." (*Journal d'un Voyage dans l'Amérique*. Letter XXX. Paris, MDCCXLIX, Vol. VI, p. 168). Both "Gouffres" are marked on the "Draught of the River Mississippi" annexed to Pittman's *European Settlements on the Mississippi River* (Cleveland, 1906).

- 13 XXVth Sunday after Pentecose. At 2 a. m. we came to the village⁷⁸ of Wicksburg, and in the evening at half past six we passed along the island called *Ile aux Cerfs*.
- 14 Monday. At half past three, we stopped. At 5 P. M. we passed the place called *Pointe Chicau*.
- 15 Tuesday. At 8 A. M. we arrived at the mouth of the Arkansas river. Wrote to Fr. Van Quickenborne, at St. Ferdinand, advising him to send to the Seminary two young men of his Society who are to be ordained, as I will have the Ordination on the Saturday of the Ember week before Christmas. At 11 o'clock we arrived at the mouth of the White River. About noon, we stopped to unload some merchandise.
- 16 Wednesday. Wrote to Mr. Demaillez⁷⁴ that, if he has still the desire of receiving Orders, he should come to the Seminary. At half past eleven A. M., we reached the village of St. Helena. At 1:30 P. M., we arrived at the mouth of the Arkansas River.⁷⁵
- 17 Thursday. At 8 A. M. we arrived at the village⁷⁶ called Memphis.
- 18 Friday. At 6 A. M. we started from the place called *Plumb Point*. At 2 p. m. we passed the place *New-cut-off*.
- 19 Saturday. At half past one in the morning we passed New Madrid. At 3 P. M. we came to the mouth of the Ohio.
- 20 Sunday. At about 9 o'clock we arrived at the village called Cape Girardeau; and after landing some merchandise and a few passengers we continued our trip. The voyage has been very slow, the smoke and fog obstructing the view of the right course we should keep.
- 21 Monday. At about 10 o'clock, the boat got stuck in shallows; but soon it could extricate itself, and after that we continued our trip slowly and cautiously. At 4 P. M. we reached the Birds' farm. There the crew unloaded on the river bank my baggage and that of Fr. Audizio; we ourselves went on horseback to the Seminary, a distance of about ten miles. We were received with great joy by all; with no less pleasure did I greet the priests, the Clerics the boys and the Brothers of the Seminary.
- 22 Tuesday. In the morning I went to see the Nuns, and I told those of them who are to go to Louisiana to be ready

78. *Oppidulum*.

74. One of the Seminarians of Malines who had sailed for America with Father Nerinckx, entered the Jesuit Novitiate at White Marsh, Md., on October 6, 1821. Hesitating about his vocation, he left the Novitiate, and later on we find him in St. Louis teaching in the Academy founded by Bishop Du Bourg.

75. Evidently a slip of the pen: the *General Brown* had passed the mouth of the Arkansas the day before at 8 a. m. The river here intended is obviously the St. Francois river.

76. *Oppidulum*. Memphis had just been started only a few years before.

to start next Sunday. I found everybody in good health, but the affairs of the house in wretched shape; debts have been contracted; the provisions are exhausted, and the barns empty. Rain failed to come in due time; hence the Indian corn was dried up and scorched before maturity; moreover, this summer's unprecedented intense heat burned up all harvests, and whatever grain could be saved and stored up was devoured by wheat-worms. We had to buy at once wheat and corn; hence almost all the money which had been given me by priests of New Orleans, I have spent in buying a few necessities, and paying off some of the outstanding debts. What I shall do after this, how I will be able to meet the necessary expenses, I know not. But "thy Providence, O Father, governeth all things."⁷⁷ This is my only gleam of hope. "In the Lord have I hoped; let me never be confounded."⁷⁸

- 23 Wednesday. Mass in the Seminary chapel. In the morning we found our baggage, both that which had been unloaded at the place of our landing, and that unloaded at Ste. Genevieve, arrived home without any accident. The things landed at Ste. Genevieve had been purchased and sent by Fr. Borgna. There were: a little barrel of white wine for the celebration of Mass, two barrels of rice, two sacks of salt, three hundred pounds of coffee, two barrels of sugar, one bottle of sulfuric acid; a box full of sundry medicines, a basket full of small bottles of oil, some dried fish and many other things for the Seminary.

Father Dahmen came from Ste. Genevieve to the Seminary to see me. Mr. Feigan,⁷⁹ who had remained for about two years in the Seminary as a pupil, and whom I judged unfit for Orders, particularly on account of his defect of knowledge, was told by me to turn his views elsewhere.

- 24 Thursday. Mass in the chapel. I read the letters sent here during my absence. Received one from Fr. Van Quickenborne.
- 25 Friday. Mass in the chapel. Chapter. Went to Confession. Answered the letter of the Archbishop of Baltimore. I assembled all the priests of our Congregation, that is, Fr. De Neckere, Assistant Frs. Dahmen, Permoli and Odin, and manifested to them the Bishop's desire of erecting another Seminary in Louisiana, and the utility which might be derived therefrom for Religion in general, and our Congregation in particular; the means which the Bishop

77. Wisd. xiv, 3.

78. Ps. xxx, I.

79. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 349 n. 139.

thinks of employing to realize it; the very great difficulties to be encountered in employing these means, and the harm eventually to result from this project for this Seminary at the Barrens and for practically all the Catholics of the State of Missouri and of the neighboring country, owing to the lack of priests. All these things being duly weighed before God, it was unanimously resolved that the Bishop of New Orleans should be begged to postpone the erection of that new Seminary in Louisiana until we had the money and the men necessary for the undertaking. I therefore wrote to the Bishop for that purpose.

- 26 Saturday. Mass in the chapel. I answered Fr. Saulnier that I cannot furnish from the Seminary teachers for the College of St. Louis; the parish of that City is, according to the determination of the Bp. of New Orleans, to be administered by the Jesuit Fathers, accordingly neither Fr. De Neckere, nor Fr. Audizio are to be sent there. I empowered Fr. Saulnier to sell a female negro slave, but in such conditions that another of the same value should be bought in her place. I recommended him to take good care that the lots bought from Mr. O'Connor should not be lost and etc.
- 27 1st Sunday of Advent. Mass in the chapel. At about nine o'clock went to the Monastery. I spoke to the Nuns who were to leave for Louisiana⁸⁰ and bade them goodbye. Those that were sent were: Sister Johanna⁸¹, Superior, Sister Regina⁸², teacher, and Sister Rose⁸³. Thomas Moore went with them for his health; to him I confided letters: 1. for the Bp. of New Orleans;⁸⁴ 2. for Fr. Tichitoli; 3. for Fr. Bigeschi; 4. for Fr. Brassac. To Mr. Feigan I gave other letters: 1. for Fr. Borgna; 2. for the Superior of our Congregation⁸⁵, and 3. for Fr. Rosti, requesting the latter

80. They were to go to the Assumption Parish, in the La Fourche District, where Fr. Bigeschi had been preparing a house for them.

81. Sister Johanna Miles. Cf. *St. Louis Catholic Historical Review*, Vol. I, p. 163.

82. Sister Regina Cloney. Cf. *Ibid.*

83. Sister Rose Elder. Cf. *Ibid.*

84. From Bp. Du Bourg's answer (New Orleans, December 9), we see that this letter communicated to the prelate a curious protest of the Archbishop of Baltimore against approving Fr. De Theux, S. J., who had just come to Missouri; Bishop Rosati also notified the decision of the priests of the Seminary, reached at the meeting convened on the 26th., concerning the proposed foundation in Louisiana; he likewise acquainted Bishop Du Bourg with the dismal condition in which he had found things at the Seminary, as recorded in the *Diary*, under date of November 22.

85. This letter is particularly important, as it acquaints us in detail with the various stages of the transaction concerning the Seminary at La Fourche. "After my first conversation with Bishop Du Bourg at Assumption," writes Bishop Rosati, "we separated, he to visit the parish of Natchez, and I to go down to New Orleans, and wait there for an opportunity to return to the Seminary. On account of the excessive summer heat I had to delay longer than was anticipated, and I paid tribute to Louisiana by being sick two weeks. Meanwhile, speaking of the new foundation with Father Borgna and the other priests of the City, I began to doubt the feasibility of the project. To carry it out, the Bishop of New Orleans is reckoning on a subscription; now, according to the judgment of all these ecclesiastics, this subscription will not net much; nay more, it would be unwise to launch it,

to pay \$42 to Mary Layton.⁸⁶

Assisted at High Mass, during which Fr. De Neckere preached the sermon. Vespers in the church.

- 28 Monday. Spiritual Conference for the Seminarians on the motives and means of sanctifying this season of Advent (Mr. Girardin⁸⁷). Mass in the chapel. I resumed my classes, 1st. of Theology, at 8:30 a. m.; 2nd. of Philosophy, at 10 a. m. and 3rd. of Greek, at 4 p. m.
- 29 Tuesday. Spiritual Conference of the Community (as yesterday). Mass in the chapel.
- 30 Wednesday. Confessions of the Brothers. Mass in the chapel. High Mass in the church. Vespers also there.

DECEMBER

- 1 Thursday. Mass in the chapel. Received a letter from Fr. Saulnier and from Madame Duchesne.
- 2 Friday. Chapter. Went to confession. Mass in the chapel.
- 3 Saturday. In the morning Mass in the chapel. Confessions of the Nuns. In the evening Confessions of the Seminarians.

because, as subscriptions have already been resorted to this year to build two Monasteries in Louisiana, another would be too much of an imposition on Catholic generosity. When Bishop Du Bourg came back from his visitation tour, which produced much good, I laid before him my difficulties. Whereupon he told me that, in order to make the foundation of the Seminary a success: 1. he intended to buy a house and a plantation, that is, cultivated land, adjacent to the uncultivated land which has been donated for the foundation of the Seminary: this purchase might be concluded by the immediate payment of \$3,000 and the obligation to pay a yearly life-interest of \$1,200 to the owner, who is a man 74 years of age, but enjoying good health. 2. In order to have the funds necessary to build the College and furnish it, he would ask a loan from the State Bank: this establishment exacts an interest of 7 per cent and the annual payment of one-fifth of the principal. 3. To put in cultivation the land on which sugar-cane may be raised, he would enter into partnership with some one who would attend to the cultivation; the surplus realized over and above the expenses would be equally divided. All this appeared to me very objectionable, and I communicated my misgivings to the Bishop, telling him that, before coming to any definite conclusion, I would have to consult our priests on my return to the Barrens.

"Thanks be to God, after a steamboat voyage of eleven days, I reached the Seminary on the 21st inst. I convened the Council, laid before them what has been explained above: and their observations were as follows: 1. It would be dangerous for us to run so much into debt; crops are uncertain; we might expose ourselves to bankruptcy, and would be forced to sell everything to the disgrace of the Congregation and Religion at large. 2. The number of our priests is too small to be divided into two houses; it will be difficult to find one capable of being Superior; this division will oblige us to withdraw the priests from the missions where they are now so fruitfully employed; again, it would be unjust to do violence to the reasonable inclination these confreres have for the works of the holy ministry, if we were to compel them to spend the greater part of their lives in teaching reading, writing, spelling, etc. 3. It looks like downright injustice to abandon Upper Louisiana, that is to say, the State of Missouri, and practically to deprive of workers a country where there is such immense fruit to harvest. 4. Finally, we ought to write you about this whole affair and wait for your answer.

"Observations as just as the above cannot be wantonly disregarded. In consequence, I have written to Bishop Du Bourg to wait a few more years before establishing this new Seminary; in the meantime we may come by the means and the subjects that will enable us to undertake the work without running into debt and ruining the house already established." (Original in Archives of the Procurator General C. M., Rome.)

86. Mary Layton, a native of the Barrens, was the first American recruit of the Ladies of the Sacred Heart; she had been missioned from Florissant with Madame Eugénie Audé, to start the house of Grand Coteau.

87. Cf. *St. Louis Catholic Historical Review*. Vol. III, p. 345, n. 122; p. 347, n. 130.

- 4 IInd Sunday of Advent. Confessions of the Brothers. Mass in the chapel. Confession of Eu. S. and others. Assisted at High Mass during which I preached on the Sunday's Gospel. Vespers in the church.
- 5 Monday. Mass in the chapel.
- 6 Tuesday. Mass in the same place. Answered Fr. Saulnier that I leave to Mr. Demaille the choice either to remain in St. Louis or to come here.
- 7 Wednesday. Mass in the same place. Received John Boul-
lier⁸⁸ subdeacon, into our Congregation. Confessions of the Seminarians.
- 8 Thursday. Conception of the B. V. In the morning. Con-
fessions of the Brothers. Mass in the chapel. Assisted in
cope at High Mass and preached a short sermon after the
Gospel. Vespers in the chapel.
- 9 Friday. Chapter. Went to confession. Mass in the chapel.
Wrote to Fr. Saulnier, and sent him ten copies of the
Catechism in English and twenty pictures of Prince Hohen-
lohe.
- 10 Saturday. At about two o'clock in the morning we were
awaken by the shouts of our workmen, and rushed to the
Convent to fight the fire which had broken out there. The
kitchen building and everything it contained were com-
pletely destroyed. Mass at 3:45. In the evening Confes-
sions of the Seminarians and of Eu. S.
- 11 IIIrd Sunday of Advent. In the morning Confessions of
the Brothers. Mass in the chapel. Assisted at High Mass.
during which Fr. Odin preached. Vespers in the church.
Class of Holy Scripture: Pss. 22 and 23.
- 12 Monday. Early in the morning Conference for the Semi-
arians: Motives and means of observing the Seminary
Rules (Mr. Jourdain⁸⁹).
- 13 Tuesday. In the morning after half an hour of meditation,
the Circular letter of Fr. Baccari for 1824 was read in the
chapel; it was read in English in my room to those who do
not know Italian. Mass in the chapel.
- 14 Wednesday. Mass in the chapel. In the evening return of
Fr. De Neckere, accompanied by Fr. Dahmen.
- 15 Thursday. Mass in the chapel.

88. In the letter to Father Baccari, above quoted in Note 85, Bishop Rosati said: "We have a postulant, Mr. Boullier, a Subdeacon from Lyons, who is a pupil of the Seminary, where he has completed his course of Theology. He has been here since last March, and has edified us all by his conduct. He has already acquired a good command of English. I shall ordain him Deacon on the Saturday of the Ember week in Advent, and receive him into the Novitiate on the Day of the Immaculate Conception. I hope he will be a good subject."

89. Cf. *St. Louis Catholic Historical Review*, Vol. III, p. 342, n. 110.

- 16 Friday. Chapter. Went to confession. Mass in the chapel. Departure of Fr. Dahmen. Examination of Mr. Boullier, who was approved for Deaconship.
- 17 Saturday of the Ember Week. Early in the morning Confessions of the Nuns. At nine o'clock solemn Pontifical Mass in the church, in which John Boullier, subdeacon of our Congregation was promoted to the Diaconate. In the evening Confessions of the Seminarians and of Eu. S.
- 18 IVth Sunday of Advent. Early in the morning Confessions of the Brothers. Mass in the chapel. Confessions. Immediately before High Mass, received letters from Fr. Van Quickenborne, Madame Duchesne, and three from Fr. Saulnier. Did not assist at High Mass, during which Mr. Timon preached the sermon, and recommended to the charity of the parishioners the Sisters of Bethlehem, whose kitchen had been consumed by fire. For the same motive I wrote to the Superioress of the Ursulines at New Orleans.⁹⁰
- 19 Monday. Early in the morning Spiritual Conference for the Seminarians, on the virtues practiced by Christ in the mysteries of His Incarnation and His Nativity. Answered the letters, 1. of Fr. Van Quickenborne, telling him I can ordain at any time the candidates whom he will sent here; 2. of Madame Duchesne; 3. of Mr. Dignus; 4. of Fr. Saulnier.
- 20 Tuesday. In the morning Spiritual Conference of the Community Bro. Palelli,⁹¹ on the spirit of our Institute. 1st. We ought of necessity to possess it, if we wish to be worthy of our name of Missionaries; if we wish to exercise the functions of the Missionaries; otherwise we would be dead members, corrupting the other members of the same body. 2. We should regard as the spirit of our Institute the practise of the virtues which St. Vincent calls the spirit, or the soul, of our Congregation: a) in reference to God it is a spirit of fervor and devotion to the glory of God; b) in reference to the Superiors, it is a spirit of respect and obedience; c) in reference to the Congregation, it is the love of the common good, which is exhibited in the fulfillment of all our obligations and particularly such as are special to our office; d) in reference to the neighbor, it is a spirit of zeal for his salvation, which is exercised by directing to that purpose our functions, our studies, our prayers

90. Bishop Du Bourg heard of this accident from the Ursulines, and amiably complained to Bishop Rosati that the latter had concealed to him, out of too great regard for his feelings, this event. The Ursulines sent a number of things to Bethlehem, in answer to Bishop Rosati's appeal; and Bishop Du Bourg added one bale of cotton, and six pieces of cloth. (Letter of February 4, 1836).

91. Cf. *St. Louis Catholic Historical Review*. Vol. III, p. 344, n. 117.

and all our good works ; e) in reference to ourselves, it is a spirit of mortification and patience ; f) in reference to our Confreres, it is a spirit of the most perfect charity and friendly union. Pastoral Letter, on the Nullity of Marriages, to all the Pastors and Missionaries of the Diocese. Mass in the chapel ⁹².

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- 21 Wednesday. Mass in the chapel. Wrote a letter to all the Pastors and Missionaries of this district, to notify to them the Decree of the S. Congregation of Propaganda, approved by Pope Leo XII, whereby Marriages celebrated without the presence of the Pastor and of two witnesses, in places in which the priest can be had, are declared null and invalid. Fr. Audizio set out for St. Louis.
- 22 Thursday. Early in the morning Mass in the chapel. Conference to the Nuns in their house.
- 23 Friday. Early in the morning Chapter. Went to confession. Heard Confessions. Mass in the chapel. Wrote to Frs. Tichitoli and Borgna. ⁹³
- 24 Saturday. Vigil of the Nativity of our Lord Jesus Christ. Early in the morning Mass in the chapel. At 5:45 heard the Confessions of the Nuns. At 9 o'clock assisted at High Mass in the church. At 2 P. M., Confessions of the Seminarians. At half past three, solemn Pontifical First Vespers in the church. At half past four, confessions of the Brothers and of others. At 7 o'clock, after hearing other confessions and that of Ch. Eu, went to bed.
- 25 At 1 A. M. arose, and after hearing a few Confessions, went to the church, where, after the solemn chanting of Matins I celebrated Pontifical Mass, during which I preached: "I bring you good tidings" etc. After Mass and the solemn chanting of Lauds, I said the second Mass—a low Mass—and heard confessions. At 11 o'clock, solemn Pontifical Mass in the church, after the chanting of Tierce. Fr. De Neckere preached the sermon. At 4 o'clock solemn Pontifical Vespers in the church.
- 26 Monday. At 6 o'clock came to the Monastery, where I celebrated Pontifical Mass, and, after the Gospel, blessed the habit of the Society of Loretto, and gave it to Mary Canal, a girl of 17 years of age, who took for her religious name Mary Joseph. After the ceremony I addressed to her a short exhortation. The time in which you take the religious

Gave the
habit of
Loretto

⁹². Entered in the Register entitled *Copiae Litterarum et Documentorum Officialium a Rmo. Josepho Rosati Epo.*, under No. 8.

⁹³. Original in Archives of St. Louis Archdioc. Chancery.—Had sent to Borgna a barrel of flour; but the boat forgot to take it. Sent a copy of Fénelon. Speaks of the fire at the Convent, and of the failure of crops that year. Wishes to interest Fr. Borgna in the case of an Irishman who has been, so far, unable to raise enough money to bring over his family from Ireland.

habit is eminently fitted to remind you of the obligations which you assume on entering the religious life. First. The Nativity of Christ. The entrance in Religion is, so to say, a kind of new spiritual birth; you should put off the old Adam, and put on the new man, that is Christ. You should become like a little babe: "Unless you become as little children"⁹⁴ etc. Secondly, the feast of St. Stephen, the first Martyr. The Religious state is a kind of martyrdom, not consummated in one instant or in a short time, but to be achieved during the course of one's whole life. The martyrs called to give testimony to the divinity, truth and sanctity of the Christian Religion, confirmed it with their blood. In our own most difficult times, it devolves on the Religious souls to give the same testimony, not by the shedding of their blood, but by the sacrifice of their own wills, etc. The ceremony of your receiving the habit is indeed performed by us; but to do what it signifies devolves upon you etc. Assisted at High Mass in the church, during which Mr. Paquin preached the sermon. Vespers in the church. Leo Hamilton⁹⁵ left the Seminary.

- 27 Tuesday. Mass in the chapel. Assisted at High Mass in the church, during which the sermon was preached by Mr. Loisel. Vespers in the same place.
- 28 Wednesday. Mass in the chapel. Assisted at High Mass in the church, during which the sermon was preached by Mr. Vergani.
- 29 Thursday. Mass in the same place.
- 30 Friday. Early in the morning, Chapter. Went to confession. Mass in the chapel. Received letters from Frs. Champommier and Martial.
- 31 Saturday. Early in the morning Mass in the chapel. Confessions of the Nuns. At 2 o'clock Confessions of the Seminarians. At half past three went to the church: *Te Deum* and Benediction of the Bl. Sacrament. Short allocution.

⁹⁴. Matt. xviii, 3.

⁹⁵. "Leo Hamilton, after remaining one year in the Seminary, went back home; he was received again on May 25 (year?). He does not study for the priesthood; he is learning English and French. In the month of October 1822, having for several months manifested the desire of embracing the ecclesiastical state, he was granted the permission to don the cassock. Left the Seminary on January 1, 1826, feeling no longer any inclination for the clerical life," Rosati. *Catalogus Alumnorum Seminarii S. Mariae*, No. 31.

